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MORAL TRAINING IN THE SCHOOL.

A COMPARATIVE STUDY.

By GEORGE EDMUND MYERS, Principal McKinley Manual Training High School, Washington, D. C.

Moral Education has received much attention from American Educators in recent years. There is general dissatisfaction with the moral results now attained through the schools, and an earnest, persistent inquiry is being carried on as to how these results may be improved. An important step towards furthering this inquiry seems to be to make a comparative study of what is actually being done for moral culture, directly and indirectly, through the public schools of different countries. It is the purpose of this study to investigate the subject as far as the German, French, English and American educational systems are concerned.

That this investigation is beset with serious difficulties and is subject to important limitations is at once obvious. In the first place it is impossible to measure the contribution of one system of education to moral training in terms of that of another. Hughes puts it admirably when he says: "Each system of education can only be understood in its own setting. Each is an expression of its nation's genius; it is characteristic of its people. . . . . The habitat of each system is fixed; it is an indigenous product. Consequently it is not only unscientific, but it is impossible to measure comprehensively any system of national education in terms of another." (14, p. 387.)

Again, it is utterly impossible to analyze an educational system into its elements and say that each element will produce a definite result in the lives of its pupils. This is doubly true of those features of the system which count most for moral training. "The finer elements, the more ethical and spiritual fac-

tors in national culture defy the balance of the analyst and the scalpel of the anatomist. They are susceptible to no quantitative tests." (14, p. 387.) That moral influences are at work is evident; but it is equally evident that the character of many of them, the way in which they work, and the results which they will produce cannot be determined accurately.

Moreover, in any educational system no two schools or even classes stand for exactly the same moral influences. This is, perhaps, more evident in England and America, where courses of study and training of teachers are not uniform and where more is left to the teacher's initiative, than in France or Germany. But the same must be true even of the most fully centralized system. The individuality of the teacher cannot be wholly obliterated. It must impress itself on his work, whatever the course of study he may be required to teach.

Nor is it possible to reverse the process and analyze the characters of pupils on leaving school with a view to tracing the different elements to their sources in the school life. Character is an infinitely complex thing. It does not yield to minute dissection. Only its most general features can be distinguished, and even these cannot always be traced to definite causes. Dr. Partridge made a careful study of a pair of twin boys nine years old. They had been brought up in the same home and had been, as nearly as possible, subject to the same educational environment. In physical features they were so nearly alike as to be indistinguishable to a casual observer. Mentally and morally they exhibited marked differences. One was less careful, less obedient, less dependable, less emotional, less serious, less sympathetic, less affectionate, more impatient, more given to teasing than the other. Galton cites twenty cases of twins where there was striking physical and mental differences from the first. (7, p. 216.) There exist unaccountable, but immensely important, initial differences in temperament, emotional range, mental and moral initiative, sympathy, tact, etc., which make different children react very differently to exactly the same educational environment. Moreover, the home training of the child before entering school, and its entire out-of-school environment after its school life begins, exercise an incalculable influence in the same direction. It is a fact which must be reckoned with in moral training, even more than in intellectual, that school life has a different meaning—a different content—for every child.

But in spite of these difficulties there are certain things which can be done in the way of such a comparative study as is here proposed. It is possible to examine the religious and moral instruction which is required by central authority in some of the systems under consideration. What is taught

with a distinct moral purpose? How is it taught? What is its relation to the lives of the pupils? These are questions which admit of fairly definite answers.

It is further possible to point out, in the schools of any country, certain features which are truly national, not withstanding local diversities, and which are, in the light of human experience, of special significance for moral education. These are indirect moral forces of the school. To be sure one cannot state the effects which these will have in any particular school or with any particular pupil. But he can indicate results which they tend to produce under ordinary conditions—conditions which prevail in the majority of schools and with the majority of pupils. However, the individuality of the teacher and the individuality of the pupil—the two most vital factors in moral education—must remain, for the most part, beyond the scope of this study.

Moral Training in German Schools.

No provision is made for formal instruction in morals in German schools. There is, however, in every grade of all German schools below the universities, very definite and very direct instruction in religion. This will be discussed later.

Let us first consider the indirect contribution of German schools to moral training, the contribution made through the regular organization of the school and the routine of school life.

But before proceeding to this it is necessary, for the sake of clearness, to make a few statements concerning the German school system. There is no national school system in Germany; each state has a system of its own. Since Prussia is by far the largest state, and since its school system largely dominates those of the other states, the Prussian system will be considered in this study. There are two distinct classes of schools in Prussia, the *Volkschulen*, or people's schools, and the higher schools. The people's schools are free and are adapted to the needs of the humbler classes. They admit pupils at the age of six, and offer an eight year course in such subjects as are supposed to fit for citizenship, and for the commoner occupations of life. The courses of study are prescribed by the state, as is also the preparation required of teachers. The higher schools charge tuition, and are intended for the higher social classes. They receive pupils at nine, after they have had a three year preparatory course, and offer either a six or nine year course. This course, if of the *Real* type fits for commercial life or for the higher technical schools, and, if of the *Gymnasium* type, fits for the university and professional life. Part of these higher schools are state, part city and part private institutions; but the curricula are outlined for all by the state, and all teachers must be certified by the state.

What, then, are the most important features of German schools which contribute indirectly to moral training?

1. Most of the boys and many of the girls in German schools never come under the influence of women teachers. Of those who do, many are under their influence for a relatively short time. In the higher schools for boys all teachers are men. In the higher schools for girls, of which there are hardly a fourth as many as for boys, the teaching force is about equally divided between the sexes, though the more important positions are occupied by men; the head teacher and one other must be men. The people's schools, wherever practicable, are organized for boys and girls separately. There are thus schools for boys only, schools for girls only, and mixed schools. In the country about seven-eighths of the schools are mixed, in the cities about one-third. Women are allowed to teach in girls' schools, in mixed schools, and in the first and second classes of boys' schools. In 1901 almost 85 per cent. of the teachers in the public schools of Prussia were men. It is thus seen that nearly all of the teachers in the boys' schools, most of them in the mixed schools and many of them in the girls' schools are men. (20.)

The significance of this situation for moral education must remain more or less an open question, even when much more shall have been ascertained than is now known concerning the psychology of sex. But there can be no question that it cultivates certain traits of character which we are in the habit of calling masculine, and represses others which we call feminine.

But what are the distinctively masculine and what the more distinctively feminine traits of character? According to Geddes and Thompson, who have referred the whole question of sex differences to a biological basis, "The more active males, with a consequently wider range of experience, may have bigger brains and more intelligence; but the females, especially as mothers, have indubitably a larger and more habitual share of the altruistic emotions. The males, being usually stronger, have greater independence and courage; the females excel in constancy of affection and in sympathy." (8, pp. 270-271.) Professor Patrick, in a brief summary of sex differences, concludes that in her moral qualities woman represents higher evolution than man. This is in harmony with the position taken by Havelock Ellis that woman represents the type of the future humanity better than man. "This is notably true," Patrick goes on to say, "in respect to her altruism, charity, sympathy and pity. Woman's greater humanity, philanthropy, conscientiousness, fidelity, self-sacrifice, modesty and patience, as well as her lesser disposition to crime, are qualities which separate her farther than man from the savage." He con-

cludes, on the other hand, that woman does not have as high a conception of truth as man, but looks more to the immediate good to be attained. (26, p. 219.) Havelock Ellis points out that woman is more dependent on the opinion of others, strives more to please, than man; also that self-sacrifice appeals to woman more strongly than the sublimity of truth. (6, pp. 185-187.) Dr. Helen B. Thompson concedes, from her experimental study of the mental traits of sex, that men are more frank than women. She also agrees with other writers that "The religious consciousness is more prominent among women than among men." (43, p. 168.)

Granting these sex-differences, upon which there is most general agreement, the predominance of male teachers in German schools stands for the cultivation of egoism rather than altruism, of selfishness rather than self-sacrifice. It lends support to stern and rigorous discipline. It tends to cultivate courage and regard for truth. It emphasizes law, authority, force, as motives of conduct rather than love and desire to please the one in authority. It stimulates independence and iniative rather than their opposites.

2. Militarism, which is so marked a feature of German character, exercises a profound influence on German schools. To quote Russell: "Germany is nothing if not military. The school system is pervaded by the military spirit; many of the teachers are reserve officers, most of the pupils hope to be, and all know that army service awaits them at the end of the school days." (39, p. 121.) Russell is speaking particularly of the higher schools, in which the influence of militarism is especially strong. Completion of a six year course in one of these schools carries with it the privilege of serving but one year in the army, the privilege of living outside the barracks during this year, special opportunities for promotion in the reserve force and marked social advantages. A German scholar said to me recently: "Boys go to the higher schools, not for an education, but for the sake of the military privileges which they hope to secure." It is in these schools, also, that the reserve officers mentioned by Russell—five or six thousand in number—are engaged in teaching.

But in the people's schools, too, the military spirit is strong. Until recently two years of military service, now reduced to one for graduates of normal schools, were required of ablebodied male teachers in these schools. Their military training gives these teachers the military attitude towards their work in the schoolroom. The fact that the fathers of the pupils have served two years in the army puts the home in sympathy with this attitude.

Under these influences a precise military air pervades the en-

tire school system and an exacting military discipline prevails. These require prompt, unquestioning obedience. They emphasize strict attention to the task in hand. They cultivate respect for authority. They magnify the office of the teacher and intensify his official influence. On the other hand they have little sympathy with the trivialities and weaknesses of child life. They emphasize a perfect organization more than individual differences. They repress rather than cultivate moral independence and initiative. They tend to prevent those amiable relations between teacher and pupil which sometimes have great moral value for the pupil. To quote Russell again: "Good masters have remarked to me—and I am inclined to credit the statement—that the average schoolboy considers an amiable teacher as a prodigy, fit only for a girl's school." (39, p. 211.)

3. German teachers receive most thorough professional training. Speaking of public school teachers, Hughes says: "The most thoroughly trained teacher in the world is admittedly the German. . . . The teacher's knowledge of the history and philosophy of education is very thorough and sound. . . . The doctrines of apperception and interest, together with the formal steps, are often to be observed. . . . In no country in the world is the teaching on so sound and philosophical a basis." (14, p. 179.) According to the same writer: "The secondary teachers of Germany have no peers. They are without doubt the finest body of teachers in the world." (14, p. 256.) Teaching is not a makeshift but a profession with the German teacher. He prepares for it and enters upon it as his life work. The state provides that this preparation shall be long and thorough. If one would teach in the higher schools he must first complete one of the nine year higher school courses. He then spends at least three years in university study, largely special work calculated to fit the candidate to teach a limited group of subjects. This is followed by the State examination. If the candidate passes this, he enters upon a two year pedagogical course—one year of it theoretical and one year practice work. He is then ready for appointment to a regular position in a higher school, which appointment comes to the average teacher in Germany after nearly six years of waiting, spent usually in assisting or tutoring. The teachers in the public schools are required to have had six years of training,—three years of it distinctively professional—after having completed the course which they aspire to teach.

This means that German higher schools give a more rigorous and exact intellectual training than any other schools in the world give to pupils of the same age. Herbart, and many others since him, have pointed out the value of the regular

work of the school in developing such moral qualities as accuracy, thoroughness, truthfulness, conscientiousness, persistence. It means, also, that because of superior professional training German teachers as a body make few mistakes, according to German pedagogical ideals and methods, in management, discipline and teaching—few of the common pedagogical blunders, some of which are positively immoral in their influence upon pupils.

4. The German teacher *instructs* his pupils. He does not conduct a recitation in which he calls upon the pupils to recite a previously assigned lesson. There are not alternate periods of preparation and recitation. There are consecutive periods of instruction, each an hour long, ranging from 22 to 32 per week. There is home work in certain subjects—little in the people's schools, very much in the higher schools—but this work is looked upon as a means of fixing in the minds of the pupils instruction already given, rather than as preparation for a recitation yet to come.

All this is important for moral training in that it emphasizes the office of the teacher. It brings the pupil into contact with the teacher more and the text-book less than the recitation method. It makes the pupil more ready to accept the teacher's statement without question. On the other hand it makes him less dependent on his own efforts. It tends to weaken the pupil's self-reliance and initiative, moral as well as intellectual, or at least to leave these undeveloped.

5. Games and play occupy a very insignificant place in German school life. Practically all foreign students of German education call attention to this. "Seldom are children allowed to run and play with freedom in the school yard," observes Seeley, speaking of the public schools (41, p. 81). In his chapter on secondary education in Germany, Hughes writes: "German lads rarely play. The playground is very small, and divided into little plots for each class. The games occasionally played are of a very mild character. German schoolmasters do not like to see their pupils perspiring. . . . . The German lad has no school games. . . . The boys do not take kindly to them." (14, pp. 247-248.) According to Russell, what the Germans consider ample playground for the higher schools, is really little more than standing room. He adds: "I am told that there are field sports but I have seen none of them save a flimsy attempt at football, a recent importation from England. The fact is there is no time for sports as we know them. . . . There is as little time for in-door diversion as for sports." (39, pp 208-209.)

In the light of what is now known concerning the educative value of play, there can be no doubt that this lack of play in

German schools is of great significance. It is a failure to utilize one of the most potent forces for the cultivation of fundamental, social and personal virtues. The games of school children stimulate respect for the rights of others, co-operation, loyalty to the social group. On the other hand they may be used to develop courage, self-reliance, self-control, individual initiative and honesty. The real significance of play in developing character will appear more clearly when the contribution of English schools to moral training is considered. It is Germany's misfortune that she is only beginning to recognize the value of out-door games and to introduce them into her schools.

Other features of German schools, such as large classes in the people's schools and uniformity of discipline throughout the nine year course of the higher schools, exercise indirectly a strong influence on character.

It now remains to consider the religious instruction of German schools.

There is throughout Germany general sympathy with religious instruction in the schools. It has existed for centuries, first as an institution of church schools and later, when the government took upon itself the responsibility for education, in state and city schools. The people have come to look upon it as a matter of course.

The plan of instruction for Prussian higher schools, issued in 1901, states that the aim of religious instruction shall be "to develop, through education in God's word, strong Christian characters, which, because of their knowledge, their conduct, and especially their interest in the church life of their respective communities, shall exercise a strong Christian influence." (21.) This may be expressed in a word as Christian leadership. The aim of religious instruction in the people's schools may, on the other hand, be expressed as Christian citizenship. In both, however, faith and dogma are more emphasized than conduct; the religious rather than the ethical elements of Christianity are kept in the foreground, though the ethical are not omitted.

The fact that church and state are still closely connected in each of the German states, and the additional fact that there are only three religious sects, Lutherans, Catholics, and Jews, which have any considerable number of adherents, makes it comparatively easy to prevent sectarian prejudices from interfering with the teaching of religion in the schools. The state church is Lutheran in the northern and central states, including Prussia, and Catholic in the southern and eastern; and the official religious instruction corresponds. But if there are twenty-five or more pupils in a given community, whose parents

are adherents of another faith, special provision is made by the state for their instruction in that faith. If there are fewer than twenty-five such children, they must be provided by their parents with special instruction under a teacher who is acceptable to the state. The points are: (1) that every pupil is expected to receive instruction in religion, (2) respect must be had for the religious preferences of the parents, and (3) this instruction must be given by an approved teacher.

In the people's schools instruction in religion is given the first period in the morning, three days per week the first three years of the course and four days each of the succeeding five years. This means that a little more than 13% of the entire school time is given to religious instruction. This instruction is given by the regular teacher, who has had special training for it in his three year professional course in the teachers' seminary. Here he devoted four hours per week for two years and two hours per week for one year to the study of religion and methods of religious instruction, and to observation of religious teaching in the practice school. The most emphasized feature of the instruction is Bible study. The first two years this is given in the form of stories narrated by the teacher, then selected stories written in simple language are read by the children, and finally, during the last four or five years, the entire Bible or an expurgated edition of it is read in the class. Teachers favor the expurgated editions, but are generally opposed in this by the church. The Bible study aims to impress especially the "History of Redemption," but also to familiarize the pupil with Jewish and Apostolic history. The divisions of the Bible and the names and order of its books are learned. Many Bible verses are committed to memory. Luther's Shorter Catechism also occupies, from the first, a prominent place in the instruction. This consists of five parts, (1) the Ten Commandments, (2) the Apostles' Creed, (3) the Lord's Prayer, (4) the Sacrament of Baptism and (5) the Sacrament of the Lord's Supper. The pupil is required to learn by heart the first three parts, including Luther's comments, and the fourth and fifth parts without these comments.

Many hymns are committed to memory, this work extending throughout the entire eight years of the course. Also simple prayers are learned and used in the opening and closing exercises of the school. The church calendar is studied, and church history in an elementary way, the chief attention being given to the Reformation. According to Schmidt's encyclopedia, the child leaves the people's school at the age of fourteen with a memory stock of at least 350 Bible texts, 35 Christian hymns, the five articles of the catechism, and the 73 responses of his confirmation book.

In the higher schools all pupils are required to study religion three hours per week, the first year, and two hours per week, each of the succeeding eight years. The period usually devoted to this subject is, as in the people's schools, the first in the morning. The religious instruction may be, usually is, given by two or more teachers, each of whom also instructs in other subjects. Russell cites the Friedrich's Gymnasium of Berlin as having 24 teachers, nine of whom teach religion. In every case the teacher of religion must have made a special study of this subject in his university course, and must have made it his major or minor in the examination which admitted him to the position of teacher. Many of these teachers prepared originally for the church and have had extended theological training.

In general outline the course of study used in Prussian higher schools does not differ materially from that required in the people's schools. It is, however, much more comprehensive in character. It includes far more advanced work in church history and dogma. It adds dogmatic theology and Christian ethics. It is more critical and scientific.

There is much in this course of study which possesses but little value for moral training. The names of the books of the Bible, many of the facts of Biblical and church history, much of the catechism, the church calendar, dogmatic theology, and church creeds belong to this class. There are also portions of the Bible which are positively immoral in their influence upon young people.

On the other hand, the course is enormously rich in ethical content. It brings before the pupil the moral teachings of the entire Bible—the stern commands of the decalogue, the fervid exhortations and denunciations of the prophets, the sublime moral principles of the Christ. It includes also numerous examples of moral heroism and moral cowardice, and frequent illustrations of rewarded virtue and punished wrong. Again, it brings under tribute the ethical content of church history. While this has its dark moral side, it presents many illustrations of forceful moral character, high ideals, self-sacrificing altruism, heroic devotion to the principles of Christian morality. And it is significant for this course in religion that one of the most striking examples of moral heroism is the German reformer Luther.

Moreover, aside from its ethical content, much of the purely religious training which this course affords is tremendously important for the moral life. Christianity is essentially an ethical religion. The beliefs that God knows the thoughts and motives of the human heart, that it is possible to draw upon the infinite resources of Heaven for help in moral crises,

that divine forgiveness of sin may be secured upon repentance, confession and faith, that a Heaven of reward or a hell of punishment awaits the soul at the close of this life, are powerful factors in determining human character and conduct. In fact religious instruction in German schools rests on the assumption that these doctrines are the basis of morality. As far as its content is concerned a course of study could hardly be conceived which would promise more for moral training.

But the value of a course of study is not determined wholly by its content. It depends, also, upon its relation to the life of him who pursues it, and upon the manner in which it is presented.

There are many indications that the course of study outlined above is not closely related to the lives of German pupils. A casual reading of it impresses one that it is calculated to give knowledge about the Christian religion rather than to implant a vital religious faith or to cultivate morality. Many of the clergy complain that religious instruction in the schools is lacking in vitality, fails to reach the lives of the pupils, and, without looking deep enough to find the real cause, blindly urge that more time be given to it. Teachers of the higher schools insist that there is too much pure memory grind, too much catechism and dogma, too much Jewish and church history; that these become a burden to the pupil and defeat the very purpose for which they are given. Professor Kirchner, of Berlin, expresses a feeling quite general among higher school teachers of Germany, when he refers to the religious instruction as a "surfeit of religious doctrines, maxims, hymns, forms, ceremonies." He further criticises the present course of study most severely, when, in looking towards the ideal, he says: "In the choice and treatment of subjects the standard must be genuine religious stimulation rather than dead knowledge, scholastic erudition, or barren forms." (18, p. 479.) A recent writer thinks it would not be far wrong to summarize German opinion thus: "Instruction in religion is absolutely indispensable, but the existing instruction is completely out of harmony with the best thought of the day and stands in need of radical reform." (42, p. 265.)

Perhaps this course was suited to German life when it was first adopted. Certainly it was more in harmony with educational practice in other subjects then than it is to-day, though it has always had too little regard for the educational principle that instruction should be adapted to the needs of the different stages of child development. But Germany, like America, is passing through a period of religious reconstruction. What is to be the final outcome of this reconstruction cannot yet be determined. Already there has come from it a transfer of em-

phasis from the mystical to the ethical, from dogma to life. The German course of religious instruction, with the inertia so characteristic of education, has hardly begun to respond to this movement. The department of education is still trying to put the new wine of modern interpretations of Christianity into 18th century bottles; if, indeed, they have yet recognized that the wine is new. It is true, however, that this course is more closely related to the lives of the common people than it is to the lives of the professional classes, and so is better suited to the people's schools than to the higher schools. The common people have been less exposed than the professional classes to the influences of scientific progress. They are consequently nearer the religious ideals and life of the time when the course in religion was first prescribed by the state.

Nor can it be said that teachers generally present the religious instruction effectively. A large and growing class treats it intellectually, much as arithmetic or history. Another gradually diminishing class presents it in an extremely devotional manner; every passage of Scripture studied is inspired and has some special significance for the pupil. Many combine in varying proportions the intellectual and devotional treatments. A constantly increasing number of the best trained teachers, especially in the higher schools, are out of sympathy with the rigid orthodoxy of the course of study and disbelieve much that they are required to teach. Professor Paulsen is quoted as having said: "Many of the teachers of religion in these schools are men who have taken a theological course in the university, but finally have been unwilling to take orders in the church because of unsoundness of faith. They are even more dangerous in the schools, where they deal with plastic young life, than they possibly could be in the pulpit." (39.) A German scholar said to me recently: "Religion as taught in the Berlin Gymnasium which I attended had nothing to do with life. Its teaching killed the religious spirit and did not encourage morality." On the other hand many of the teachers in the people's schools are sufficiently in sympathy with the course of study and possess the necessary sense of responsibility for the moral and spiritual welfare of their pupils to make their religious teaching vital. But the vital element is the teacher's personality.

We have now sketched the main features of German school life which contribute to moral training. The following conclusions appear to be justified:

(1) The moral training of the German school has its aim in citizenship rather than in individual development. The problem is to make citizens who will fit existing political and social institutions, rather than to make men, who may later see fit to adjust institutions to their needs.

(2) Respect for authority is, therefore, cultivated at the expense of self-control, moral independence and initiative.

(3) The religious and moral instruction given is in harmony with school organization and management; both make for the same type of character.

(4) This instruction is out of harmony with the progressive thought of the times and on this account has lost much of its former efficiency. Its emphasis is too little on the immutable principles of Christianity and morals; too much on the unessential and the changing.

(5) The instruction is not adapted to the stages of child development. Some effort is made to adjust it to the child's vocabulary but not to its moral progress; the younger children are taught about the sacrifice of Isaac as well as about the youthful exploits of David and the early piety of Samuel.

(6) Where the religious teaching is really vital and stimulating, the force which makes it so is the teacher's personality.

(7) Whatever may be said in criticism of the moral influences of German schools, they stand pre-eminently for the inculcation of two fundamental virtues—obedience and reverence.

Moral Training in French Schools.

Let us turn first to the indirect influences which count for moral training.

1. The great majority of French school children are taught by teachers of their own sex, and associate in school with pupils of their own sex. To be sure, in the maternal school, attended by children under six years of age, the sexes mingle and are taught exclusively by women. But this is only for a brief period in early childhood. At six the primary school is entered, and separation of the sexes begins. Every commune with a population of over 500 must have a primary school for boys and another for girls. In smaller communes both sexes may attend the same school. In the higher, or so-called secondary schools, the boys and girls are separate from the first. The boys' schools, both primary and secondary, are taught by men; the girls' schools by women, and the mixed schools mostly by women. Enough was said in the previous chapter concerning sex differences to indicate that this arrangement by which each sex associates only with its own members in the school life is significant for moral training.

2. Militarism exercises a strong influence over school life in France as truly as in Germany. Hughes tells us that: "In no country, perhaps, in the world are the schools so influenced, one might say controlled, by the military spirit as in France." Parsons speaks of the atmosphere of war by which the boys' schools are surrounded, referring to the military drill in which

they engage. (24.) Richard calls attention to the military exercises of the last three years of the primary school, these exercises being classed as a part of physical education. (36, p. 7.) Those teachers in the boys' primary schools who received a normal training were taught military exercises and use of the rifle in the normal school. They have also served one year in the army. Those who have not the normal training spent three years in military service. The fathers of primary schoolboys also gave three years to military service. The entire school system is centralized, officered and controlled much like a great army, with the minister of education as commander-in-chief. Official courses of study, sent out from the minister's office, fix the work to be accomplished. French educational writers speak of public education as a "war against ignorance." All this makes school discipline military in character. It makes the teacher a subordinate officer whose chief business is to carry out the orders of superiors. It crushes out originality and initiative in teacher and pupil alike and forbids development of moral self-hood. It subordinates the interest of the individual child to the perfect working of a great machine. It cultivates obedience to authority, but an obedience that is unreasoned and mechanical—an obedience that is unmoral if not positively immoral.

3. An almost entire absence of games and play from French schools has also an important bearing on the development of character in French children. Until recently the French teacher was legally responsible for all accidents to his pupils and on this account naturally discouraged games. "The playground is small, and the teacher's garden monopolizes half of it," says Hughes (14, p. 113), who considers the absence of games one of the most serious defects in the entire school system of France.

4. French teachers are less thoroughly trained professionally than German teachers. Nearly all French primary teachers have had a three year normal school course, but it is less professional in character than that of the German seminaries, and is not preceded by as extensive study. Teachers in the secondary schools receive practically no professional training. The French teacher, particularly in the secondary school, is, therefore, more liable than the German to pedagogical blunders of moral significance.

5. Many patriotic mottoes and moral maxims adorn the walls of French primary schools, exercising an unconscious influence in favor of patriotism and morality. There is also posted in a conspicuous place in each schoolroom a copy of the law prohibiting corporal punishment, the punishments which the teacher may inflict being limited to "bad marks, repri-

mands, partial deprivation of recess, detention after class, temporary suspension, not exceeding three days." One may reasonably question whether the influence of the notice does not more than offset that of the mottoes.

6. Competition and rivalry are greatly encouraged by the awarding of many prizes and medals. On the other hand, self-emulation is stimulated by the use of the *cahier*, an exercise book owned by each pupil and taken from grade to grade as he advances. In this book the pupil writes an exercise at regular intervals for the sake of comparison with earlier exercises.

France has made a more serious conscious effort than any other great nation to develop character through her schools. The means chosen is direct moral instruction on a secular basis.

In 1882 a law was passed making compulsory such moral instruction in all public elementary schools. A body of eminent educators formulated a model programme. Courses in morals were established in the normal schools. Text-books, following closely the official programme, were introduced into the schools. Within a few months, moral instruction was as truly a part of the regular school work as reading or arithmetic.

The time devoted to moral instruction in the primary school is, for the elementary and intermediate courses (7 to 11 years), one hour per week, and for the superior course (11 to 13 years), one and one-half hours per week. In general, this time is divided into three equal periods and apportioned to the first hour of alternate schooldays. In the higher primary schools, including not only those offering the general course but also the agricultural, commercial, and industrial, the time devoted to moral instruction is also one hour per week throughout the three year course. In the two year preparatory course of the Lycée and Communal College (ages 7 to 8 years), moral and civic instruction are given with French history and geography, all of which together occupy two and one half hours per week. The Lycée and College require one hour of ethics per week during the third and fourth years.

Since less than 150,000 pupils attend public higher schools of all classes, and about 4,000,000 attend public primary schools, and since conditions in the former both as to organization and instruction appear less favorable to moral training than in the latter, we shall fix our attention chiefly on the latter. It ought to be noted, however, that about one-fourth of the primary school children are in private schools, almost wholly Catholic, and are taught morality in connection with highly sectarian religious teaching. Moreover the percentage of school children in church schools has increased slightly since religious instruction was succeeded by secular moral instruction in the public schools.

It has been said that this moral instruction rests on a secular basis. Duty and conscience are the key words. The sanctions of morality are to be found in duty, not in religion. Duties towards God are included in the official programme but nothing concerning the attributes or nature of God, and of course no church creeds or catechisms, are to be taught. As a matter of fact, duties to God are given but little space in the text-books and are passed over lightly if taught at all. Yet the official regulation says expressly: "Lay moral instruction differs from religious instruction without opposing it. The teacher does not become a substitute either for the priest or for the father of the family; he joins his efforts to theirs in order to make of each child an honest man. He should insist on the duties which unite men, not on the dogmas which divide them. . . . He ought to avoid as evil everything in his language or attitude which would wound the religious beliefs of the children confided to his care, everything which would trouble their souls."

A large majority of primary teachers have received a normal school training, given by professors who have been specially prepared for it in the higher normal schools. It includes two hours per week in psychology, morals, and pedagogy. The teacher at work is provided with elaborate instructions and suggestions concerning the task of moral instruction. He is given a carefully outlined course of study, or "official programme," and his pupils are, in general, provided with text-books prepared according to this official programme. There are in reality three such programmes, one for each division of the primary school.

The elementary programme (ages 7 to 9) is chiefly suggestive. The teacher is to engage in familiar conversations with the pupils and to read to them moral examples, precepts, parables, and fables; also to direct practical exercises tending to put morality into action in the class itself: (1) by individual observation of the pupils' characters, (2) by intelligent application of school discipline, (3) by incessant appeal to the feelings and the moral judgment of the child, (4) by correcting false notions, superstitions, prejudices, etc., (5) by having children present, from their own observation, illustrations of such vices as drunkenness, idleness, and cruelty, (6) by having them contemplate grand scenes of nature in order to arouse the religious feeling and the feeling of admiration for the universal order.

The programme for the intermediate classes (ages 9 to 11),—the heart of the entire course—is more definite. It treats of: (1) The child in the family—duties towards the parents, grandparents, brothers, sisters and servants. (2) The child in the school—docility, assiduity, work, duties towards teacher and

fellow pupils. (3) *La Patrie*—duties towards *la patrie* and society. (4) Self—duties towards the body: sobriety, cleanliness, and temperance; duties towards exterior goods: economy, avoidance of debt, work; duties towards the soul: veracity, sincerity, personal dignity, self-respect, modesty. (5) Duties towards other men: justice, charity, kindness, fraternity. (6) Duties towards God: reverence, obedience to God's laws as revealed in conscience and reason.

The superior programme (ages 11 to 13), presents a more comprehensive treatment of duties towards the family, society, and *la patrie*.

This programme of moral instruction as a whole is, perhaps, as comprehensive and rich as can be found anywhere. Moreover, it contains little that is not important for the moral life. It is a careful and complete outline of moral duties.

It should be noted, however, that it is an outline of moral duties rather than a course of study suited to children of public school age. The men who arranged the programme seem to have been thinking of moral citizens, not of moral children at each stage of their development. It is as if, knowing from their own experience and observation what qualities are desirable in adults, they had said: "Go to; let us arrange a programme in moral instruction which emphasizes all these qualities, and, when our children are grown, we shall have noble citizens." Whether the thing to be taught is related to the life of the child is of little consequence; so long as it is likely to be important to the man.

Again, there is lack of harmony between the most fundamental parts of this course of study—those dealing with duties to self—and the organization and management of French primary schools. France affords the anomaly of a programme of moral instruction suited to a republic, and a school organization adapted to an absolute monarchy. The teacher is expected to instruct his pupils in initiative and self-reliance, but the strongly centralized school system forbids him to exercise either of these admirable qualities. And the discipline generally maintained prevents pupils from putting this teaching into practice. Personal dignity and self-respect are to be taught, but neither is possible in any high degree to the teacher, whose duties are so minutely prescribed that the Minister of Education at Paris can tell exactly what is being done at any given instant in every school in France. Both are hostile to the dominant spirit of French life—militarism.

The text-books on morals for the most part, follow the official programme very closely. Their chief differences are in method of presentation, one using many quotations from literature by way of illustration, another emphasizing clear cut

definitions, another giving frequent résumés, etc. Some authors grade their books according to the divisions of the primary school. Others combine in one book and with the same treatment lessons for the elementary and intermediate, and still others for the intermediate and higher divisions. One writer has different books for teacher and pupil, the teacher's book including what is contained in the pupil's, and, in addition, two brief plans for handling the lesson (one plan for the intermediate, the other for the superior course), and subjects for written exercises. Since the elementary and higher programmes do not furnish as definite outlines or as rich fields for writers of text-books as the intermediate, there are more text-books for the intermediate course, and many of those for the other courses follow the intermediate outline.

But let us examine some of these books more carefully. One of the most extensively used bears the title: "The First Year of Moral and Civic Instruction." This reached its 48th edition in 1904, 25 editions having appeared since 1890. In 1889 it was mentioned first in the list of text-books most in use—a rank which it appears still to hold. It is intended for children of intermediate grade, *i. e.*, from 9 to 11 years old. The book is divided into thirteen chapters as follows:

(1) Duties of the child in the family, in the school and in apprenticeship.
(2) Duties towards self.
(3) Duties towards society.
(4) Work, order, association, etc.
(5) Employers, and employed.
(6) The farmer.
(7) The merchant.
(8) Service of the state.
(9) The head of the family.
(10) Civil rights.
(11) The state.
(12) The administration.
(13) Rights and duties of citizens.

Each chapter consists of a number of moral, hygienic, or business precepts and definitions, a résumé, a group of references to the supplement, which will be described more fully later, a few subjects for pupils' compositions and several pages of little stories, apparently written by the author, illustrating the teachings of the chapter. There are also questions at the bottom of the page, numbered to correspond with the various duties emphasized on that page. An occasional quotation from the laws of France appears among the precepts. Specimen pages and sections will show the character of the book better than any description of it. Here is the first page, which treats of duties in the family:

(1) "You ought to love your parents, who love you, nurture you, and educate you.

(2) "You ought to respect them. Do not be familiar with them, as you are with your companions.

(3) "You ought to obey them. Do not dispute with them. One disputes with equals, not with his father and mother.

(4) "The law makes sacred the authority of parents in giving them the right to punish. (Here follows a quotation from the laws of the Republic, bearing on the authority of parents over their children.)

(5) "You ought to be grateful to your parents for all the care which they give you."

At the bottom of this page are the following questions:

(1),(2),(3), "State the principal duties of children towards their parents.

(4) "How does the law make sacred the authority of parents over their children?

(5) "Why ought you to be grateful to your parents?"

At the close of the first chapter is the following résumé which the pupil is expected to commit to memory:

(1) "I shall love my father and mother; I shall respect and obey them.

(2) "I shall be grateful to them; I shall render to them in old age the care they have given me.

(3) "I shall love all the members of my family.

(4) "I shall do honor to the name I bear.

(5) "At school, I shall work with all my might; I shall put all my attention and all my intelligence into everything that I do.

(6) "I shall love my teacher; I shall obey him, respect him, and be gratful to him.

(7) "I shall form good habits, and shall choose well my friends. I shall avoid evil companions.

(8) "During my period of apprenticeship, I shall work hard, and be teachable and honest. I shall carefully guard the good habits of my childhood."

Notice that this résumé, as are also some of the others, is cast in the form of a series of resolutions or pledges.

The chapter on "The Merchant" treats of book-keeping, bankruptcy, notes, drafts, checks, protesting of notes, failure, liquidation, and gives the 9 to 11-year-old prospective merchant such indefinite advice as "Do not make hazardous investments," and "Do not buy too much merchandise." In the chapter on "The Head of the Family" we find the question "What is marriage?" answered by the enlightening statement "Marriage is the most serious act of one's life."

Thirty pages of the book are occupied by a supplement

which gives additional information concerning terms used in the lessons, usually with quotations from the laws. A few such terms are: "commercial associations," "code," "municipal council," "general council," "contracts of marriage," "desertion," "schools," "expropriation," "electoral list," "pensions," "posts," "military service," "vagabondage." At the end of each chapter are given a few references to this supplement, which the pupil is expected to look up and copy.

What shall be said concerning this text-book as a whole? It contains a large number of valuable moral precepts and definitions, which the pupils are required to commit to memory. There can be no question that it fixes in the child's mind, temporarily at least, many statements of moral duties, distinctions and resolutions. The composition exercises and especially the abundant illustrative material must serve to give this memory stock greater permanence and meaning. But the mere memorizing of precepts, definitions, and resolutions does not constitute moral training. These give at best only knowledge about morality. Unless they actually reach the understanding of the child, they do not even give this. And knowledge about duty and about moral distinctions does not necessarily result in moral life and conduct. The entire book has a mechanical, precept, question-and-answer air about it which robs it of vitality. Many of its teachings are far beyond children 9 to 11 years old; as, *e. g.*, those about the head of the family and marriage. Many others have no moral significance whatever, as some of those in the chapter on the merchant; others never will have interest, except for the few who engage in particular occupations. Much of its illustrative material is fanciful, innaccurate, trivial. No attention is paid to the stages of child development. The author appears to have looked over society and picked out those moral qualities in children and adults which seemed to him desirable, and, without asking whence they came or how they are most naturally developed, to have included them in his book to be taught in the school.

Such is one of the most widely used French text-books on morals—a book which has gone through more editions than any other of the score or so examined. The same author published also a book for the elementary course which follows the intermediate rather than the elementary programme. It has not been so well received, only six editions having appeared in 1902.

Another book of a somewhat different type bears the name "*Le Livre de morale des écoles primaires*" (47) and is intended for intermediate and higher classes. There is a separate book for the teacher. Each lesson contains (1) two brief résumés, one for the intermediate course and one for the superior and

(2) one or more selections from standard authors, chiefly French. The résumés are to be committed to memory. They consist chiefly of moral precepts or definitions concisely but dogmatically and dryly stated. Much of the work is far beyond the primary school pupil. For example, the pupil is asked to express in writing his opinion of a being sensible only to bodily pains and pleasures, and to tell in what moral sensibility consists. He is also asked to tell the difference between desire and will, between anger and will, between physical force and will, and to cite examples supporting his distinctions. The most valuable feature of the book is its illustrative material gathered from the best literature. The arrangement, by which duties of the child are presented in one section and duties of the man in another, is unfortunate, especially since the latter includes most of the fundamental virtues and occupies more than half the book. It tends to emphasize the remoteness of what he is studying from the immediate life of the child.

A set of three books, one for children under 10 and one for boys (53) and another for girls (54) from 10 to 13, bears the title "Moral Maxims." These books are what their names indicate and little more. There is a brief résumé and a list of questions at the end of each lesson, both numbered to correspond with the maxims of the lesson. There are no quotations from literature, no stories, only an occasional crude picture to relieve the monotony of dry moralizing.

A book notably different from any yet described is entitled "*L'enseigment morale a l'écoles primaires*" (62), and is intended for intermediate classes. Its contents are divided into sections according to the months of the year. Thus in October children study duties in the family, in November duties in the school, etc. In each lesson there is a group of moral precepts or definitions, two or three choice sayings of well known writers, selections from good literature to be read, a few questions and a few subjects for compositions. It is one of the best books yet issued, but appears not to have been favorably received.

Other text-books might be mentioned, but these suffice for the purposes of this study. Altogether they are an unsatisfactory lot, of which the best appear to be little used and the worst much used. Probably the most valuable feature of them is the use of illustrative selections from standard literature. But this feature is not used at all in some, and only in a limited and imperfect way in any of them. The one thing common to all is an abundance of moral precepts and definitions.

But how do teachers actually use the programme and text-books? How are the lessons presented? This, of course,

varies greatly with different teachers. M. Pierre, Director of the Normal School at St. Cloud, outlines the method usually followed: "The plan of the lesson is written in advance on the board. The lesson is developed and explained. A résumé is dictated. A selection illustrating the résumé is read. A maxim is given in conclusion." But these are only formal steps, untouched by the personality of the teacher. Is the teaching perfunctory and mechanical, or is it vital and stimulating?

A large number of primary inspectors' reports quoted by Lichtenberger (22), in 1889, indicate that at that time the great majority of the moral teaching was perfunctory and mechanical. Said one inspector: "The teachers lack capacity and conviction." Said another: "The lessons too much resemble ordinary lessons; they lack the emphasis of conviction and sincerity which belongs to true moral instruction." One inspector made the statement that moral instruction did not exist in the schools under his inspection, and then added significantly that he heard a teacher trying to explain to seven or eight year old girls the distinction between soul and body. According to most reports, however, a few teachers under each inspector were able to give the moral instruction in an efficient manner.

M. Pelisson (27), writing of the situation in 1900, quotes much more favorably from several inspectors. One says: "Of all the different subjects taught in the schools *la morale* has, in the past ten years, made more serious progress and given better results than any other." Undoubtedly there has been great improvement since the very unfavorable reports of 1889. But an American professor of education, after a recent careful inspection of French primary schools, characterized their moral instruction as "absolutely wooden."

It is impossible to determine and difficult to estimate the results of such a course of instruction as the one we have been considering. One can say without hesitation, however, that it has not accomplished what its friends expected of it. This expectation is well expressed in the words of the official programme. Speaking of the teacher it says: "He is to strengthen, to root into the minds of his pupils, for all their lives, through daily practice, those essential notions of morality common to all civilized men. He should aim to make all the children serve an effective apprenticeship to a moral life. Later in life they will, perhaps, become separated by dogmatic opinion but they will be in accord in having the aim of life as high as possible; in having the same horror for what is base and vile, the same delicacy in the appreciation of duty, in aspiring to moral perfection, whatever effort it may cost, in feeling united to that fealty to the good, the beautiful, the true,

which is also a form, and not the least pure, of the religious sentiment."

Buisson, in 1898, after years of service as director of primary education, writes almost passionately of the limitations of the school in the work of moral training (33, 1901, p. 1121), Cloudesley Brereton, of England, vice-president of the international jury on primary education, Paris Exposition, after having made extended personal observation of primary education in France, speaks of "a considerable gain" having resulted from the change of education from a Catholic to an ethical foundation. He says, also: "During my visit in the provinces I was present at a certain number of *morale* lessons, and was agreeably surprised by the interest the children generally took in them. Whenever the teaching was practical, and bore on the daily life and ways of the school, or treated of some subject well within the ken of the children, it was easy to see that the teacher had the ear of his audience. But if an abstruse *cas du conscience* was posed which required some subtlety to disentangle, or the teacher was too anxious to give a philosophic or dogmatic air to his teaching by entrenching himself behind a barbed wire fence of maxims and formulas, it was evident that even those children who attempted to follow him, painfully repeated by rote what he laid down, but their hearts were far from him." (33.) Bracq quotes several school inspectors and other French writers as speaking of the results favorably. Their statements, however, are all in general terms such as "manifest progress," "results more and more satisfactory," "admirable results," etc. While Bracq himself thinks that these and other similar investigations show tangible results, he admits that: "Honest teachers on both sides have not failed to express their disappointment at the results of their work." (1.)

To be sure the international jury on primary education, of the Paris Exposition, awarded France, by unanimous vote, a grand prize for her system of moral instruction. But it must be acknowleged that the award was made on the appearance of the machine, rather than on its product—because France was making an extensive direct effort for moral training, not because there was evidence of the effort's success.

Some light is shed on the question of results by an investigation recently made. More than 3,000 primary school children were asked to describe the "most beautiful act they had ever seen." (37.) About half recounted not an act which they had actually seen, but one of which they had read in the illustrative material of their moral instruction books. For the most part they reported acts of heroism and self-sacrifice, and the heroes and heroines were those of the books. The test indicates that at least the most striking and dramatic parts of

the stories become so identified with the child's own experiences that he does not know the one from the other. The assumption is likely to follow that the child's appreciation of all moral acts has been intensified in like manner by his moral instruction. But it must be remembered that the common every day duties are less dramatic, less impressive than the heroism and self-sacrifice of the stories.

The "Book of Gold of the Schools" is cited by some writers as evidence of the good results of moral instruction. (28.) This is an immense manuscript volume containing brief accounts of acts of justice, honesty, and heroism observed in French school children. The book formed a part of the educational exhibit in 1900. But one is hardly justified in assuming that these acts are the result of the school study of morality.

When all is said, one must acknowledge disappointment that the results of so great an effort are not more obvious. It must also be borne in mind that since 1882, when moral instruction was introduced into the schools, there has been marked educational progress in many directions, such as better preparation of teachers, introduction of manual training, etc., which have no doubt contributed much to moral improvement through the school.

From the foregoing study the following conclusions seem to be justified concerning moral instruction in French public primary schools.

(1) That the official programme comprises an admirably comprehensive list of moral duties.

(2) That this programme fails to take account of the stages of child development.

(3) That it is out of harmony with the organization and management of the schools.

(4) That it is poorly interpreted and applied by the text-books most in use.

(5) That most teachers lack the sympathy and conviction which alone make moral instruction vital.

(6) That the whole effort places too great emphasis on the school as an educational factor.

(7) That it tends to treat morality as a veneer to be put on rather than as a life to be developed. (One text-book defines *la morale* as the science of good manners.)

(8) That the results, so far as they can be estimated, appear pitiably insignificant when compared with the magnitude of machinery and effort which produce them.

But however severely one may criticise the French method of giving moral instruction in the school, he must give France the credit for having made a beginning in the face of tremen-

dous obstacles. What it meant to take the schools by force out of the hands of a church which had controlled their teaching for centuries, in a country where there was comparatively little middle ground between Catholicism on the one hand and atheism on the other, and to substitute in these schools moral instruction based on duty and conscience for the religious instruction of the Catholic church, cannot be appreciated by a foreigner. Morever, one must acknowledge that much light has been shed on the problem of moral instruction. Thousands of French teachers have been forced to think more or less seriously about it. Their thought and their experience are gradually making clear the weaknesses of the methods employed and focusing attention upon the teacher as the fundamental factor in the task before them.

Moral Training in English Schools.

Passing from a study of the French to a study of the English school system, one is impressed with the complexity of the problem which confronts him. A striking feature of English education is its lack of uniformity. This makes general statements extremely hazardous, and the task of finding common features of moral significance peculiarly difficult. The difficulty will be lessened somewhat, though still great, by treating of elementary education and secondary education separately. And first let us give attention to elementary education.

It is necessary to distinguish between the two types of English public elementary schools. Prior to the law of 1902, these were known as "board" schools and "voluntary" schools, and since this law was enacted as "provided" and "non-provided" schools. The chief difference between provided and non-provided schools is that the former are entirely free from denominational control while the latter are not. Both are, by the new code, under the control of the county council, but not equally so. Board Schools, or provided schools were established by the government in 1870 and have been supported from the first by special grants, and by local taxes. Since 1903 the county council appoints their local boards of managers. The Voluntary Schools, or the non-provided schools were founded by religious denominations or by the British and Foreign School Society and have been supported partly by denominational funds and partly by Government grants; but since the new code went into effect their support has been the same as that of the provided schools. The law provides for the appointment of four out of six of the board of local managers in accordance with the original deed of foundation of the school, the other two being appointed by the county council. The appointment of teachers is in the hands of the

board of managers, thus making it practically certain that religious tests will continue to be imposed on teachers in non-provided schools. In 1902, 48% of English public elementary pupils were in provided and 52% in non-provided schools.

The main difference between the two classes of schools, as far as they concern this study, are: (1) differences in preparation and efficiency of teachers, (2) differences in the religious instruction given. Before 1902 the Board Schools were better supported financially than the Voluntary Schools and on this account were able to secure a larger percentage of teachers who had received a professional training. Though their attendance was at this time a little less than that of the voluntary schools, they employed over 30% more certificated teachers, or teachers of the highest class. The religious instruction of the non-provided schools is denominational in character, that of the provided schools undenominational.

With these differences in mind it will be possible for us to speak of the English public elementary schools as a whole in relation to moral training.

Turning first to those features of the elementary school which influence moral life indirectly, one finds that while the majority of German elementary school teachers have had a very thorough three year course of professional training, and while nearly all French primary teachers have pursued a three year professional course not greatly inferior to the German, only about 25% of English elementary school teachers have had a two year training course, which is really more largely secondary than professional. Moreover, 12% of the English elementary teachers—the so-called additional teachers—were admitted to the profession without examination even as to scholarship, and about 20% belong to the class of pupil teachers—"young apprentices of from fifteen to eighteen years of age, engaged by the managers on condition of teaching under the superintendence of the head teacher and of receiving suitable instruction during their engagement." (14, p. 52.)

Separation of the sexes in elementary schools is common in England but much less so than in Germany or France, there being about twice as many mixed deparments, aside from those for infants, as there are separate departments for the sexes. Besides, less attention is paid to placing boys' departments in charge of men than on the continent. Feminine influence is becoming predominant in English public elementary education, and is necessarily bringing with it greater emphasis on feminine than on masculine moral qualities.

Games, play, and athletic contests occupy a much more prominent place in the life of English school children than in that of the German or French child. According to Philpott,

the spirit of the Eton playing fields is invading the elementary school playgrounds of London. (59, p. 314.) Teachers generally are in sympathy and frequently take part with the pupils in their games. Says Greenough, "In the elementary schools, the teachers feel that the vigorous use of the play hours is of primal importance in developing manhood." (10, p. 265.)

The influence of militarism and of extreme centralization in educational management are absent from the English school. The head-teacher enjoys a great deal of freedom and initiative in the organization of his school and the arrangement of his programme. The government code requires that certain subjects be taught, but does not specify how extensively or in what manner. Moreover, it provides another list of optional subjects, from which the head-teacher may select what shall be taught in his school. Provision is thus made for the needs of the local community, and respect is shown to the teacher's individuality and sense of responsibility. The teacher is more a partner and less a servant of the government in its educational work than is either the French or German teacher. A school atmosphere is thus created which stimulates a feeling of responsibility and initiative in the children. Punishments are sometimes severe, but order and obedience are not of a military, mechanical character. To quote Greenough again: "Germans who visit English schools have often said that they would like to transfer to German schools the force and the enthusiasm of the English student in out-of-door sports, his self-reliance, and the relations of the teachers and pupils." (10, p. 173.) The report of the Moseley Educational Commission, however, indicates that the relations between teacher and pupils are much less intimate and friendly in England than in America, one commissioner referring to the British tendency of teacher and pupil "to regard each other as natural enemies."

Judging by reports of official inspectors, but little importance is attached to reading lessons as forces for moral training. (30.) One inspector points out that reading books are lacking in both literary and ethical merit, and another complains that historical, geographical, and scientific supplementary readers are crowding out those of real literary value. Still others refer to efforts being made by teachers to get pupils into the habit of reading public library books and to direct this reading along right lines. But most of the reports deal only with such topics as enunciation, fluency, understanding of subject matter, oral reading, silent reading, etc., with little appreciation of the moral possiblities of the reading lessons.

The same reports show that pupils are required to memorize many literary selections, mostly poetical, and give them as

recitations. Several inspectors complain that these recitations are chosen with too little regard for their literary value. Nothing is said concerning their moral value, but no doubt many of them exercise considerable influence on the lives of those who memorize them.

The act of 1870, establishing a system of elementary education in England, made important provisions concerning religious instruction. For the Voluntary Schools it provided: (1) that no religious test should be required of any pupil, (2) that religious instruction should be given at such an hour that parents who chose to do so might withdraw their children without forfeiting any of the other benefits of the school, and (3) that this instruction should not be subject to inspection by her Majesty's inspectors. For the Board Schools it provided that the question of religious instruction should rest with the local board, with the reservations that it should not be denominational and that it might be possible for parents to withdraw their children from it as in the case of the voluntary schools.

In accordance with this act, almost all school boards introduced scripture lessons into the schools under their management. The London board provided that "the Bible shall be read, and there shall be given such explanations and such instruction therefrom in the principles of morality and religion as are suited to the capacities of the children." The same board also issued annually a syllabus of Bible instruction, which was adopted by 101 other boards, including those of several large cities. In 1895 there were only 9 school boards in England and 48 in Wales, out of a total of 2,390, which made no provision for religious teaching. More recent legislation, though prompted by religious controversies, has had no effect on the practical working of the arrangements made under the act of 1870. Speaking for London, Webb says: "From this standpoint of administration, it is a merit of the acts of 1902-3 that, so far as religious teaching is concerned, they simply maintain the existing arrangements. They make no change whatever, and they require no change, in the religious instruction given in any London school." (44, p. 200.)

As has already been indicated, the subject-matter of religious teaching in the board schools differs little from that of the voluntary schools, except that the latter includes the catechism and other denominational features. It will suffice, therefore, to consider here the character of this teaching in the board schools with only mention of differences of method in the two classes of schools, where these differences seem important. And since London includes by far the largest number of schools under one local management, and since, also, many other cities have adopted the London syllabus of Scripture lessons, it will

suffice to present this teaching only as given in the London schools. It must be borne in mind, however, that differences between board school conditions and voluntary school conditions are greater in London than in England as a whole.

It is almost a universal custom to open the school with a hymn and prayer, either the Lord's Prayer or one or more short prayers from the book of common prayer. The Scripture lessons are given immediately after the opening of the morning session, and occupy about a half hour. "Teachers are instructed to make the lessons as practical as possible, and not to give attention to unnecessary details." Examinations are held at regular intervals and reviews are frequent. Numerous prizes, provided by private individuals, are distributed annually among those pupils making the best showing in the examinations.

All lessons are based on the syllabus furnished by the local educational authority. How they shall be taught is left to the individual teacher. The syllabus provides a different programme for each of the seven standards or classes, but each standard reviews much that has been learned in the earlier standards. (See 10, pp. 53-56.) The Lord's Prayer, the Ten Commandments, Proverbs, many of the Psalms, and selections from the Gospels and the Prophets are committed to memory. The child is made familiar with the lives of Old Testament heroes, "with the practical lessons therefrom, together with the teaching of the law of Moses with reference to the poor, stranger, fatherless, widow, parents and children." The life and teachings of Christ are studied with care, special attention being given to the parables of the Sower, the Lost Sheep, the Laborers in the Vineyard, The Talents, the Good Samaritan, The Lost Piece of Money, The Prodigal Son, The Pharisee and the Publican. The learning of texts illustrating the duties of truthfulness and temperance is emphasized.

It is obvious that the syllabus was arranged with special emphasis on the moral teachings of the Bible. Nearly all of the most objectionable part of the religious instruction of the German schools is omitted. It is also arranged with considerable regard for the age of the child, the simpler stories and easier selections coming first, though too little attention is given to selecting stories suited to the child's stage of moral development.

In regard to the manner in which the Scripture lessons are taught it may be said, (1) That a reverent spirit is almost always manifest in both teacher and pupils. American observers have repeatedly called attention to this. Board inspectors have reported that they find the spirit of reverence as marked in the board as in the voluntary schools. (2) That Scripture

lessons are, on the whole, taught with as great care and thoroughness as any other lessons. The opposition of the Anglican Church to the board schools on the ground that their religious teaching would be colorless and comparatively valueless without denominational sanctions, has incited the managers of the board schools to put forth extra efforts to make the religious teaching at least as good as any other. Sir John Gorst maintained in the House of Commons in 1898 that, as far as the historical facts of the Bible are concerned, they were taught far better in the board schools of London than in the voluntary schools of the same city. He attributed this to the better training of the board teachers, and to the fact that in the board schools the Scripture lessons are taught in the regular classes, while in voluntary schools they are taught to the school as a whole, in open session.

Rev. Bernard Reynolds, Prebendary of St. Paul's and Diocesan Inspector of schools, London, after severely criticising the principle of board school religious teaching admits that, "In board schools the religious teaching is far better than is usually believed. The syllabus of the London school board is quite excellent, both for pupil teachers and children, and in many of the schools the teaching is quite as good as in any church schools. . . . Under some boards the religious teaching is worth nothing; the same may be said of some of the voluntary schools." (34, p. 53.)

The effectiveness of religious and moral instruction is always difficult if not impossible of measurement. Nevertheless, a few words may profitably be said concerning the results of this instruction in English elementary schools. An official report of inspection of religious teaching in the board schools in 1893 stated that: "the Fatherhood of God and the brotherhood of man are the key notes of it. So far as the examination can test it, the upshot of the lessons may be said to be the acquisition of a very fair knowledge of the Bible story and the committal to memory, and perhaps to heart, of a considerable amount of the Bible text." The eminent English educator, Sir Joshua Fitch, believes that: "a successful effort is made in the board schools to bring up the children in the fear of God, with a reverence for his Word, a considerable knowledge of the history and poetry of the Bible and its plainer moral lessons, and especially of the life and teaching of our Lord." He adds: "No one who knows the schools can well doubt that . . . religious and moral teaching of a very precious kind is imparted in the schools, and that the influence of this instruction on the conduct and character of the children, and on the religious life of the nation, has been profoundly felt." (10, p. 61.) The last president of the London School Board, in an address

delivered when, by the Act of 1902, this board ceased to exist, said: "The excellent results of this teaching, due to the discrimination of the teachers, have been admitted by all impartial critics. Hundreds of thousands of children have reaped the benefit of the illuminating pages of Holy Writ and in after life will have realized, amidst the vicissitudes of their existence, how much they owe to the teachers who, through this teaching, created an atmosphere which permeated the day's work." (31, p. xix.) Dr. Greenough, from an American point of view, maintains that "The literary, moral and religious value of these lessons can hardly be overestimated." The fact that whether or not religion shall be taught is decided by the local board, the freedom of the individual teacher and the absence of church dogma all tend to make the religious teaching of English board schools more vital than that of the German people's schools.

Turning to secondary education we find that not until the passage of the Educational Act of 1902 was provision made for a secondary school system connecting with the elementary system. But generations ago the great "public school," of which Eton, Rugby, Harrow and Winchester are the most notable examples, became the typical secondary school, after which scores of lesser institutions have been modeled. The public schools are boarding institutions, each independent of the other. They admit boys at from 11 to 14 years of age and offer six year courses. The school is divided into "houses" of 40 or 50 boys each with a master over each house. The expenses are so great as to make them distinctively class institutions. Their courses of study are extremely classical, some schools devoting two-thirds of their time to Greek and Latin.

Perhaps no one feature of English public school life contributes more to moral training than school games. No other schools in the world have so fully recognized their culture value. Out-door sports are graded and made a regular part of the curriculum. Boys are excused from them only upon medical advice. Any absence from the playing field is treated as an absence from the classroom. Masters not only direct the games, but often join in them. On the average, nearly two hours each afternoon are devoted to sports.

Mr. Paton, Head Master of Manchester Grammar School, after discussing the physical advantages of these public school games, speaks of their moral value as follows: "But there are other effects, less obvious and less conscious, but more important and quite as real. Indirectly, but none the less effectively, games develop promptness of action and promptness of decision, prompt command on the part of the captain, prompt obedience on the part of the team. They teach self-restraint, how to

keep one's temper under trying circumstances, and respect for an adversary even in the hottest conflict. They teach straightforwardness and a sense of honor, rudimentary but real. They teach unselfishness, and what English people specially lack—the habit of co-operating with each other. And they teach all this in the line of the boy's own natural taste and natural activities. His native combativeness, which, if neglected, would make him a hooligan, and if repressed makes him a coward, is thus utilized to make him a man." (25, p. 10.)

The curriculum of most English secondary schools is extremely classical, cultivating conservatism, respect for authority, imitation of the ancient—in a word the spirit of scholasticism. The "public school" devotes twice as much time to Greek and Latin as does the German Gymnasium or the French Lycée. Science, which stands for individual observation, independence, self reliance, self expression, has hardly begun to find a place. The classical influence is, however, largely offset by that of the "playing field."

On the other hand, many public schoolmasters and others complain of the evils of too great athleticism, growing largely out of contests between schools. An anonymous writer, Kappa, while finding no fault whatever with the time spent in games, deplores the fact that "by far the greater part of boys' leisure moments is taken up with reading athletic reports, discussing records, and brooding over athletic distinctions." (16, p. 173.) The author of the Upton Letters, himself a public schoolmaster, speaks of the boys basing their ideas of social success entirely on athletics. Another writer insists that "the interest in these games is often too absorbing, lasting in a full measure throughout the whole day, and distorting the ideals of life; often making boys admire skill in them more than they admire usefulness and virtue." The same writer refers to the "ruinous publicity" given these games by the newspapers. Mr. Moseley, patron of the educational commission which bore his name, calls attention to the fact that sports do not form anything like so important a part of the everyday life of the schoolboy in America as in England. He adds: "The absolute devotion to sports to the exclusion of almost all other interests, which of late years has crept into all classes of English schools, forms I think, one of the weakest points in our educational system." (32, p. 13.)

Another feature of the public school which is important for moral training is the intimate relations of the master with his boys. We have seen that he is with them in their games. He is also with them on long tramps. He lives in the same house with them, and dines at the same table, daily sharing their experiences. Says Sadler: "The English secondary school-

master, teaching in a school of the corresponding grade, is much more the personal friend of his pupils, much more in sympathy with their out of school interests . . . . than the German." Paton also speaks of the closeness and the freedom of personal intercourse between master and pupils as one of the distinguishing characteristics of an English public school. This greatly intensifies the influence of the master's personality. But it does more. It contributes greatly to the cultivation of that school loyalty which is so marked a feature of every public school. Besides, the whole situation contributes to the same end. The school is more than school to its boys; it is home, also, for most of the year; and it calls forth much of the home-feeling, and the home-loyalty, along with the loyalty ordinarily developed by the school. No other schools in the world succeed so well in rousing the life-long devotion of their students as the great public schools of England.

Discipline, in the more important matters of conduct, is strict though much less so than in the French Lycée. Mr. Gray, a member of the Moseley Commission, and himself a head-master, "speaks of the uncompromising, unquestioning discipline which marks the well governed English public school." On the other hand, reliance is generally placed "on inward trustworthiness and a sound, enlightened, wisely directed public opinion" rather than on close supervision. And public opinion is almost always the opinion of the leading spirits in the sixth, or highest, "form." Recognizing this, Dr. Arnold instituted his system of sixth-form government, which is now in quite general use. Paton describes it as follows: "The boys of the highest form are invested with certain powers of supervision and government, in return for which they receive certain special privileges. . . . . They are responsible for orderly conduct at meals, in the corridors, the studies, and dormitories. . . . . They are responsible under the masters for punctuality and good form at games. They are expected themselves to show the highest example in industry, good conduct and public spirit." (25, p. 26.) There can be no question that this responsibility for the conduct of others is of great value to sixth-form boys, and, under a wise head-master, who keeps constantly in touch with his older boys, to the school as a whole. But experience has shown that the system has serious faults.

A complete lack of professional training on the part of English public school teachers has an important bearing on their efficiency in moral training as well as in intellectual training. The notion that a man needs only to know his subject or subjects in order to become a secondary teacher still holds sway in England as it does in America.

Cramming for university, professional, Joint Board and other examinations is a distinctive feature of the secondary school. Each school is judged by the success of its candidates in competitive examinations. Therefore every boy who shows special ability is crammed to the limit of his capacity, at the expense of his fellow students and of his own highest interests. A member of the Moseley Commission speaks of the cramming system as one of the most serious difficulties which English secondary schools have to face.

Another feature of the public school which has significance for moral training is its distinctively class character. It is a school for the sons of wealth only. The boys have almost no contact with the lower classes of society during their school life. Says Paton, who is a strong supporter of the public school: "Too often the boy learns to despise the great body of his species with a contempt bred not by familiarity but the lack of it." (25, p. 40.) Keen competition between the different classes of society rather than co-operation lies at the basis of English life, and the public school fosters, rather than discourages, this unhealthy condition.

Again, it must not be overlooked that English public schoolboys not only are taught exclusively by men, and associate only with pupils of their own sex during school hours, but that they have no other associations at any other time during the day. They are almost entirely removed from the influences of the opposite sex. Only during vacations are they permitted to breathe the home atmosphere, sweetened and refined by a mother's, and perhaps a sister's presence. We have already seen in our study of French and German schools that the association of boys during school hours exclusively with men and boys tends to intensify their masculine qualities; how much more does this. Personal courage, sense of honor, hardiness, self-assertiveness are stimulated in a high degree, while sympathy, kindness, self-sacrifice, thoughtfulness for others—the higher altruistic virtues—are repressed, or at least not encouraged. It would be interesting to speculate on the outcome of this double system of education which puts the sons of wealth entirely under male instruction, and the sons of the common people almost wholly under the tutelage of women.

Religion occupies an important though unobtrusive place in public school life. Paton says: "the public school spirit is based on religion, though there is not much demonstrative religion among the boys." (25, p. 37.) Scripture is taught about two and one half hours per week in each form, much as it is taught in the voluntary schools. The chapel is the most expensive and beautiful part of the school premises. A brief chapel exercise is held in the morning. Prayers are read in

each house in the evening just before retiring. "Even when there was the great rebellion at Rugby, and the head-master was barred out of his own house, the sixth-form fellows held their regular prayers evening by evening!" At the Sunday services the head-master gives much advice and endeavors to inculcate the ideals for which the school stands.

Such are some of the features of English schools which are most significant for moral training. One is impressed especially by the facts that these schools recognize and use a considerable number of forces for character-building, that they place much emphasis on the personality of the teacher, that, on the whole, they stand for the cultivation of individuality, self-expression, initiative and self-reliance, though there are strong influences in the opposite direction, that they afford a solution, under peculiar conditions, of the vexing problem of religious instruction.

On the other hand it must be acknowledged that the English teacher has but meagre professional preparation for his work; that the separation of the social classes in school life interferes with the cultivation of the broadest altruism; that probably neither the exclusively masculine environment of the boarding schools nor the largely feminine environment of the elementary schools affords ideal conditions for the moral development of the English boy; that even so valuable a moral discipline as that of games is often vitiated by misplaced emphasis.

Moral Training in American Schools.

Lack of uniformity is the first thing which impresses one who attempts to consider the contribution of American schools to moral training. American public education is fundamentally a local matter.

Several states, among them Massachusetts, Rhode Island, North Carolina, West Virginia, Minnesota, North Dakota and Washington, have made legal provisions concerning moral training in their schools. These provisions vary from that of North Carolina which aims merely at requiring teachers to "encourage morality" to that of West Virginia which charges "all teachers, boards of education and all other school officers with the duty of providing that moral training for the youth of this state which will contribute to securing good behavior and manners, and furnish the state with exemplary citizens." Minnesota provides that all school officers may introduce . . . . instruction in the elements of social and moral science." North Dakota prescribes specifically that "moral instruction shall be given by each teacher in the public schools," but fails to provide for the enforcement of the prescription. It is hardly necessary to say that these laws are commentaries on

the art of law making rather than actual forces for moral training in the schools.

Several of the states have also passed laws or rendered judicial decisions concerning Bible reading in the school: nine states prescribing it, twelve giving it a legal status, and five forbidding it. Because of their relation to religious beliefs these regulations, particularly those forbidding Bible reading, have aroused more discussion and are more generally enforced than those concerning moral training.

All of the states affect, in a slight degree, the efficiency of their schools for moral training (except the schools of those cities which examine their own teachers), through the standard of attainment required of teachers in order to secure the teaching certificate. The state provisions for the removal of immoral teachers by local authority, and for the prevention of saloons and immoral houses locating near school buildings, also have some bearing on the moral efficiency of the school.

Aside from these very general limitations each city, town or rural school district is a law unto itself as far as the moral influences of its schools are concerned.

In a few cities, the school board and superintendent provide as at Anderson, Indiana (3), for an extended, systematic course in moral instruction. In other cities the board, in its printed regulations, calls the attention of the teacher to the importance of making each part of school life count for moral training and provides him with a syllabus on ethics suggesting how this may be done. New York city is an illustration, providing a syllabus which emphasizes the personality of the teacher, reverence, the spirit of the classroom, the development of self-control, the moral value of school subjects, etc. The syllabus also includes a list of topics for practical lessons in morality and lays down the following principles for the guidance of the teacher in moral education: "(1) The course of moral training is a development, in which the child is first led to practice and afterward to work from principle. . . . The child also develops from egoism to altruism. . . . (2) The culture of the imagination is a powerful aid in moral instruction. . . . (3) In using literature and similar material for puposes of moral education, the teacher should not violate the law of self-activity. . . . (4) The most effective method in moral education is positive rather than negative. A mind filled with good interests, high ideals, and helpful activities, has no room for evil. Love is a stronger and better motive than fear." (13.)

Other city boards leave their teachers without printed regulations or suggestions of any kind, the superintendent bringing the question before them from time to time in teachers' meetings or by circular letter. In still other city schools and in nearly

all village and rural schools the matter is entirely in the hands of the individual teacher, and whatever is done for moral training must be done on his initiative.

Consequently, the direct moral instruction actually given in the schools varies greatly. Nearly all teachers devote the first few minutes of the day to "opening exercises." Most of them —about 75%—use Bible readings, or the Lord's Prayer, or both, along with religious or patriotic songs, for these exercises. Some give short ethical talks or read stories containing moral lessons. Many have their pupils learn proverbs, mottoes, precepts, or short selections from literature which have a moral import. Some take advantage of every opportunity which the regular lessons afford to point a moral. Others give a few earnest words of moral instruction whenever an incident of school life offers a favorable opportunity. Most teachers use several of these means for giving direct instruction in morals. Few if any schools are entirely without such instruction, although a formal course of study is rarely followed. In a word, direct moral instruction is nearly always incidental and unsystematic.

But American educators rely chiefly on *indirect* means for moral training. Let us examine some features of the public school which are indirectly significant as regards moral training.

Prominent among these is lack of professionally trained teachers. Hughes calls this the weakest point in the American school system. Even in Massachusetts, which heads the list, less than half the public school teachers have had a normal school course. Taking the United States as a whole, not one city teacher in four has received such training, while in many states, where the population is chiefly rural, less than half have received any education whatever beyond the grammar grades. Very few high school teachers, even in the larger cities, have had any professional training. Besides this, many teachers who graduated from so-called normal courses attended institutions whose chief aim was to prepare for teachers' examinations rather than for teaching. Teachers' associations and institutes, summer schools, reading circles, etc., have done much to supplement the work of normal schools, but are by no means a substitute for it. Moreover, the brief professional life of the American teacher, said to be five years, indeed for the rural teacher only two years, shows that schools are largely in the hands of those who lack the training of experience as well as that of the normal school. The relation of professional training of teachers to moral education has been discussed at some length in the earlier sections of this study. It need not be considered again here. However, it must be borne in mind,

as will appear more clearly later, that much depends on the educational aim emphasized in this training. If the aim be merely to give the prospective teacher methods of school work and knowledge of the subjects to be taught, the result must be much less important as far as the moral efficiency of the teacher is concerned than if it be chiefly to put him into sympathetic touch with child life by giving him the genetic point of view.

A second feature of the American school having an important bearing on moral training is the predominance of female teachers. Statistics of the bureau of education show that nearly three-fourths of the public school teachers are women. In many states the percentage is much larger, Massachusetts having ten female teachers to one male. The Moseley Educational Commission expressed alarm at "the growing preponderance of women teachers," one member lamenting that "the boy in America is not being brought up to punch another boy's head or to stand having his own punched in a healthy and proper manner." (32, p. 13.) German critics maintain that our schools are training a race of effeminate men, lacking in virile, aggressive qualities. Prominent American educators take the same view, and plead for more male principals and teachers in the higher grades, especially in the high school. But the significance of the sex of teachers for moral training has been considered in the section devoted to German schools. Suffice it to say here that we Americans, on account of a commercialism which is driving men out of the teaching profession, are throwing the influence of our schools toward the cultivation of a feminine type of morality.

The organization and management of the American school have an important bearing on moral education. In the main, the organization is such as to give the individual teacher a good degree of independence and to encourage initiative and a feeling of responsibility. In some city systems, however, nearly everything is prescribed and outlined by the board or superintendent, making the teacher's work lifeless and mechanical. In most rural schools the teacher is his own master. Wherever the teacher has a fair degree of freedom his management generally, though by no means always, provides an atmosphere favorable to free and natural development of the moral nature. The relations between teacher and pupil are more intimate and friendly than in the schools of any other great nation. The children have greater freedom in asking questions and in expressing their opinions. Discipline, too, is more incidental and is based on interest in the work of the hour. The teacher seeks not so much to keep order as to keep the pupils interested in the work they are doing. Some prin-

cipals and teachers establish a system of co-operative management and discipline, sharing with the pupils the responsibility for the general good order of the school. A few principals have gone so far as to organize their schools into municipalities, called "school cities," with mayor, council, police, board of health, judge and other officers elected by the pupils. Practically all members of the Moseley Educational Commission report that they were greatly impressed by the cordial relations existing between American teachers and pupils and by the dependence of discipline on interest. (32, p. xxiii.) Both of these give free play to the personality of the teacher, on which is placed, according to H. Thistleton Mark, the chief reliance for moral training in American schools. This eminent English educator reached the above conclusion after extensive study. He quotes with approval: "When a boy is going into a classroom he thinks more of the man he is going to meet than of the subject of the lesson," and confesses that in search of something concerning moral training that could be written down in a report, he felt a momentary impatience at times when greeted with the formula "the personality of the teacher." (23, p. 90.) It must be confessed that both Mark and the Moseley commission visited only our better schools but they unquestionably hit upon characteristic though by no means universal features.

American methods of teaching place much responsibility on the pupil, leave a great deal for him to work out for himself, thus serving to develop self-reliance and initiative. Says Mark: "Comparing elementary school teachers in England and in America, English teachers, as a rule, take a far greater proportion of the work into their own hands; leave much less, that is, to the spontaneous efforts of the children." (23, p. 64.) This is true even in a greater degree of the elementary teachers of Germany and France. It must be admitted that the American method often has the disadvantage of merely substituting one authority for another—that of books for that of the teacher—thus lessening the personal influence of the teacher. But even in cases where books come to be looked upon as almost sacred authorities the pupil learns to rely on his own efforts to find out what these authorities say.

The regular studies of the curriculum, especially reading, history, literature, manual training and nature study, are generally recognized as having an important bearing on moral training. In the main, however, the subjects taught in the American school are not different from those taught in Germany, France, and England, though a German writer, Gizicki, has pointed out that American school readers are richer than those of Germany in moral incidents from current life. The

hero of the American reader is more apt to belong to the present generation and to have risen from the ranks of the common people, while the hero of the German reader is more often of royal blood and of a generation or more ago. It needs to be noted, however, that the curriculum of the American school affords far richer material for character building in the elementary grades than in the higher grammar grades. In the former the work is nearly all new to the child; in the latter, he must work over more thoroughly much that he has already learned. In the former, moreover, nature study and manual training have been given a more prominent place largely because something was needed to bridge over the gap that had formeed betwen the kindergarten and the primary school. And the new education has devoted itself chiefly to the child under ten, and to the adolescent. The upper grades have come to be known as the "barren years" of the school curriculum. The amount of work which each child is expected to do is blocked off much as labor unions would mark off a standard day's work and require all to conform to it. The amount of moral injury which results from constantly demanding less of children than they are capable of doing, and from keeping them on work that has grown stale to them cannot be estimated. The enrichment of the curriculum in the upper grades has fortunately begun, but little more than a beginning has yet been made on this very important problem.

The value of games and play as factors in moral education is much less generally recognized in America than in England. In the cities, school playgrounds are usually small, if there are any; the intermissions between classes are brief and pupils are expected to go directly home at the close of the school sessions. The opportunities for spontaneous exercise are thus very limited, and little is done by the teachers to encourage it. A few cities, however, among them Washington, Brooklyn and Cleveland, have begun to teach playground games in the schools because of their effect on the out-of-school lives of the pupils. In the high schools much more attention is generally given to games, nearly every high school having its regular athletic teams and inter-scholastic contests. But even here principals and teachers little appreciate the opportunities afforded by these games for character building, and, with their pupils, are usually more interested in the success of the school team than in the moral effects of the game. The results are often demoralizing because the rewards of success are exalted rather than a clean, honest, straightforward game. And unlike the games of the English public schools, these are participated in by only a small part of the boys of the school, the rest, or as many of them as can pay the price of admission,

with also a part of the girls, merely looking on when contests with other schools occur. In a word, outdoor games in American high schools are occasional and incidental factors in the moral lives of a few pupils, whereas they might be daily and wisely directed factors in the lives of nearly all. The instinct of activity gives them an open sesame to the life of every healthy boy.

In the village and country schools games occupy a far more prominent place in the pupil's life than in city schools. Playgrounds are large. School affords almost the only opportunity which the children have for group games. Most pupils spend the greater part of the noon period as well as the forenoon and afternoon intermissions in spontaneous outdoor play. Teachers do much to encourage games by participating in them, though with little or no appreciation of the moral value which we have seen them to possess.

The fact that American schools are not class institutions, as are those of Europe, but institutions in which the children of rich and poor alike mingle, has long been recognized as significant for the development of social and democratic virtues. Social distinctions are eradicated in the public school. Children of the rich learn to appreciate and to understand the children of the poor and *vice versa*. The school is a centre for the dissemination of the broadest altruism.

There are also many features of American schools, less common than the above, which have a place in character building. Among these may be mentioned schoolroom decorations, pupil organizations in the higher grades and the high school, physical training, efforts to influence the out-of-school reading of pupils, and school gardens. It must be remembered, however, that none of these is exclusively American, though some are more highly developed here than elsewhere.

If one were asked to characterize the moral training of American schools in a single word, that word would be *incidental*. It must not be assumed, however, that incidental moral training is of little value. It is suggestive rather than didactic in character and on this account is more effective than formal and direct training. Moreover, it gives freer reign to the personality of the teacher. But in practice many of the forces which ought to make for character are overlooked and unused.

We have now reviewed briefly the principal forces which make for character in the school systems of four great nations.

We have found in Germany the best trained body of teachers in the world, nearly all men, giving dogmatic religious instruction of the type common three centuries ago, and managing their schools with almost military exactness and

rigor. We have found in France, teachers second in training only to those of Germany, about equally divided as to sex, giving moral lessons prescribed and carefully outlined by the state, and conducting their schools largely in accordance with the directions of the minister of education at Paris. We have found in England teachers on the whole poorly trained, three-fourths of them women, giving, in half the elementary schools, sectarian and in half, non-sectarian religious instruction, enjoying a considerable degree of freedom in the management of their schools, and depending to a considerable extent upon indirect means for moral training. We have found in America teachers trained and divided, as to sex, much the same as in England, giving moral instruction only incidentally, and relying chiefly on the indirect means of school life for moral training.

Here is diversity indeed. In all this diversity, however, a few things have stood out clearly, compelling attention.

The personality of the teacher has forced itself persistently to the front throughout this study as the ultimate source of power in the school. This force alone gives vitality to the sectarian religious teaching of the German school, and the non-religious moral instruction of the French school. The same force puts life into the English non-sectarian Scripture lessons, and into the incidental, moral and religious teachings of the American school.

The personality of the teacher is also the vital factor in most of the indirect moral influences of the school. Much emphasis is often placed on the moral value of school subjects, especially history, literature, nature study, manual training and the like; and there can be no question that these are rich in moral culture material. But their significance for character depends chiefly on the teacher. We hear it said sometimes that the public opinion of the pupils has far more influence on character than anything the teacher may say. The statement contains a profound truth. Public opinion, in the school or out of it, has immense weight in determining the ideals and conduct of the individual. But public opinion in the school is, or ought to be, in great measure, the teacher's opinion—the expression of his personality—crystallized in the minds of the pupils. We hear much of the importance of the moral atmosphere of the school, and this is tremendously important. The child should literally breathe a moral atmosphere at home and at school if he is to attain the best moral character. It may be added that he must not be more conscious of this atmosphere than he is of the natural atmosphere which carries life-giving oxygen to every fibre of his body. But the moral atmosphere of the school is essentially its routine and discipline permeated by the teacher's personality.

If you ask why the personality of the teacher is the vital factor in the moral training of the school, we can do no better than answer in the words of Professor Coe, and in the spirit of Pestalozzi: "The essential method of education is the sharing of life." (4, p. 146.)

The practical bearing of this is seen in the training, selection and retention of teachers. Concerning their training more will be said later. As to the selection and retention of teachers, it must be confessed that if only ideal teachers were employed most of our schools would be teacherless. On the other hand, it is one of the saddest facts of educational management that the moral personality of a candidate for an educational position frequently counts for less than the amount of "influence" which he is able to bring to bear on the board. Moreover, it is often the case that teachers, principals or superintendents are retained, long after it is known that their moral influence over their pupils is bad. A prominent American educational writer has well said: "School boards that fail to enquire minutely into the past conduct, character and moral reputation of a candidate for an educational position—superintendent, principal or teacher—are guilty of criminal neglect." (19, p. 356.) He might have added that they are far more guilty when they retain a teacher whose moral influence has become persistently bad.

Our study also serves to show that the genetic point of view is fundamental in efficient moral training. Attention must be given to the different stages of child development. The religious instruction of the German schools, and the moral instruction of the French schools were planned with adult life in view, not to meet the needs and conditions of child life. True, in the German Bible stories, in many of the French textbook lessons on morals, in much of the English and American incidental teaching of morals and religion, simple language is used in order that the ideas conveyed may be grasped by the child mind; but it is not considered whether these ideas are suited to the child's stage of moral development. The rigorous discipline of the military type, less common in America than in any of the other countries but still far from extinct here, is based on the theological conception of total depravity instead of on a scientific study of the child's moral nature.

The genetic point of view is significant for moral training, in the first place, because it seeks to relate all of the regular work of the school to the life of the child. It seeks to determine the spontaneous interests at each stage of child development and to correlate school work with these interests. The recent overhauling of school curricula, with extensive revision and enrichment, is a step in this direction.

But the genetic point of view is significant for moral training in more direct ways. It brings out with greater clearness the importance of suggestion and imitation in child training, revealing their variations with advancing age. It shows that every pupil is learning by suggestion constantly whether the teacher would have it so or not. It intensifies and gives a scientific basis to the emphasis placed on individual differences in children—differences in physical health which often mean much for the intellectual and moral life, initial differences in temperament, emotional range, mental and moral initiative, sympathy, tact, etc., differences in home training before entering school, and in the entire out-of-school environment. It shows that the child's standards of morality differ from those of the adult. It furnishes information concerning the development of the moral nature—sense of law, sense of truth, attitude towards authority, conscience, selfishness, self-sacrifice, moral ideals, etc. To be sure, comparatively little has yet been done in the study of the moral development of the child, but this little suffices, notwithstanding individual differences, to show that the field is rich in suggestions for moral training.

It is not enough, however, that the teacher should profit by the results of others inspired by this point of view. The most important advantage of the genetic point of view is its effect upon the teacher himself, once he really gets it. He looks upon the same school equipment, the same daily routine, the same boys and girls as before, but his attitude towards them is as different as was the astronomer's attitude towards the heavens when he passed from the geocentric to the heliocentric conception of the solar system. No longer ability to pass examinations, nor discipline, nor athletic standing, but the child himself becomes the central object of the school. The full meaning of the obvious principle "the child is not made for the school but the school for the child" is recognized.

Again, our study emphasizes the immense number of means available for moral training.

The advocate of a particular means, such as direct moral instruction, usually overlooks or underestimates the many other forces of the school which make for character. This was a fault of the framers of the French course of study. Judging by their statements, they expected moral instruction to be the panacea for the moral ills of French life. But the differences in individual children, and in the same children at different times, make necessary many ways of approach, and demand that all be kept open.

The organization of the school throws open to the alert teacher a great number and variety of such ways of approach. Moral instruction, including the use of proverbs, mottoes,

injunctions, exhortations and precepts, has a place in the school, and perhaps no school is entirely without it. But it does not follow that such instruction should be given at stated times as fixed lessons, and least of all from text-books. A brief word now and then, called out by some incident of school life and earnestly uttered, is worth more than a score of ordinary text-book lessons. Moral instruction has value according to its opportuneness, and the tact, sincerity, and moral earnestness of the teacher. It must be sympathetic, individual, related to experience, and based on an intimate knowledge of the one instructed. "The inculcation of moral rules," says professor Dewey, "is no more likely to make character than is that of astronomical formulæ." (5, p. 314.) Professor Roark tells of a high-school boy who, on being expelled from school exclaimed: "I got fired, but I got 98% in ethics."

In the lower grades stories and fables, in the higher, reading lessons, history and literature furnish rich stores for cultivating the moral judgment and for fostering high ideals. But the teacher must, for the most part, allow the moral of the lesson to find its own way into the lives of his pupils. He may, however, see to it, particularly in the lower grades, that it is suited to his pupils' needs, just as a gardener surrounds the roots of a plant with soil rich in those elements which the plant can incorporate into its life.

Among other school subjects, manual training, nature study, and school gardens are most important for moral training. An eminent educator has said: "The chief value of nature study in character building is that like life itself it deals with realities: Nature study, if it be genuine, is essentially doing. This is the basis of its effectiveness as a moral agent." (15.) The same may be said of manual training and of school gardening. All three of these subjects serve to furnish the pupil with pleasant occupation for leisure moments out of school, and thus to remove him from the bane of idleness. They teach respect for property rights. A lad of 14 in the Lyman School for delinquent boys said to the principal one day: "Mr. P., I've learned not to steal. Some fellow stole my finest musk-melons, and I know now how it feels." Patience is inculcated by them, since the pupil must wait for results till his labor, or that of nature is completed. In so far as they contribute to muscle and nerve they help to build the foundation of positive moral character. It is noteworthy that experience has shown manual training and gardening to be two of the most potent forces for reclaiming deliquent boys.

We have seen that games and play may be very important factors in developing self-control, initiative, co-operation, respect for the rights of others, loyalty to the social group. They

are also of great value to the observing teacher in revealing the characters, temperaments and dispositions of his pupils.

It has already been intimated that physical training is significant for character. Herbart said long ago: "Sickly natures feel themselves dependent, robust ones dare to *will*. Therefore the care of health is essentially a part of the formation of character." Evolutionally the development of the human muscular system leads that of the intellectual and moral life. Recent studies, notable among them Mr. Puffer's study of the physical, social, intellectual, and moral qualities of 100 delinquent boys, show a close relation between perfect physical development and positive morality. In boys' camps and summer schools this is recognized. Dr. Talbot, at his boys' camp at Lake Asquam, New Hampshire, produces almost marvellous improvement in the mental and moral lives of backward boys, by simply giving them an abundance of sleep and out-door exercise. Physical training suited to the needs of the individual pupil will some day be generally recognized as one of the first essentials to character-building.

Even the arrangements of the building as to light, heat, ventilation and sanitation contribute to or detract from the general orderliness of the school. Every teacher knows that many a case of discipline with far reaching consequences, has arisen from poor ventilation, and many another from narrow halls.

Discipline and management are immensely rich in possibilities for character-building. The aim, however, must not be merely good order and absence of friction, but the development of moral self-hood through co-operation. "Breaking the will," has no place in the school. Military dicipline may "hold down" even vigorous, healthy boys, but it utterly fails to build up character. The child should early be made to feel a co-partnership in and a responsibility for the government of the school. This is done admirably in a well managed "school city," and may also be done equally well without such elaborate machinery.

Self-emulation, encouraged by comparison of the pupil's work of one month or year with his own work of an earlier date, such as is possible in French schools by means of the *cahier*, may well supersede much of the vicious competition promoted by examinations and prizes. Col. Parker never tired of condemning "the systematic cultivation of selfishness by bribery—percents, material rewards and prizes."

The routine of a well managed school, as Dr. Harris has so ably pointed out, cultivates habits of punctuality, regularity, and system—marks of character often too little recognized. (11.)

Pupil organizations, such as clubs, Legions of Honor, and

the like in the upper grades, and in the high schools literary and debating societies, athletic associations, fraternities, and musical clubs, particularly if spontaneous organizations, are important moral factors in the school life.

Even the school janitor is a moral factor of no little consequence; his character and reputation, his attitude towards the pupils, as well as the thoroughness with which he does his work, are legitimate and necessary subjects of inquiry on the part of the board employing him.

It is vital that there be such an assignment of school work that every pupil, not merely the brightest, nor yet all but the dullest, *but all* may be conscious of progress, may feel the satisfaction, the power, and the will for further effort, which come only from doing, from overcoming obstacles. It is the glory of manual training and nature study that they consist essentially in doing. They furnish to many a pupil, who would otherwise seldom experience it, the consciousness of progress.

Enough has been said to indicate the great number and variety of means afforded by the school for moral training, though the catalogue is by no means complete. It needs to be added that all forces must harmonize, must work together, not only for character, but for the same kind of character—and that, democratic manhood—if the best results are to be realized. It has been seen that a chief fault of French moral education is that the organization and management of the school repress the type of character which instruction seeks to develop. Many an American teacher encourages moral-selfhood by every means save the essential one—giving his pupils an opportunity to practice it. Many another urges his pupils to honesty and truthfulness, and then encourages their opposites by watching for them.

Our study leads also to the conclusion that the school can do much more for the moral training of its pupils in their out-of-school lives. "The end of the school is its effects upon the home," writes a Swedish educator. (17.) Henderson's book is permeated with the idea that the pedagogy of the future will concern itself far more with the child out of school than with the child in the school. (12.)

Sociologists lament the decline of the home, owing to changing industrial and economic conditions. It is unquestionably true that the average home occupies a far less prominent place in the life of the child to-day than it did a generation ago. The social environment has become a more powerful factor. The home, whether wisely or not, has delegated a larger share of its responsibility to the school. The school has been obliged to concern itself more and more with the health, the nourishment, the environment, and the activities of its pupils during

the many hours of the day when it does not have direct supervision over them.

The means for making the school more effective in the home lives of its pupils are chiefly two. One of these is mothers' meetings. These are held in the schools of many of our cities. They are specially valuable in the poor and foreign sections since they bring the school and home into mutual sympathy, teach the mothers how to care for the physical and moral needs of their children, and implant in the homes some of the school's ideals.

The second and by all odds the most important means of influencing the out-of-school lives of pupils is the sheer momentum of school activity. The school can, and frequently does, start in its brief five hours of the day, activities possessing such inherent force that they *must* work themselves out in the child's leisure and recreation. Only such activities, as appeal strongly to the pupil and connect readily with home interests can ever acquire this momentum. Manual training, nature study, and school gardens possess these qualities in a marked degree, though the opportunities for their practical application in and around the home are often pitiably meagre. Only a few days ago a little fellow accosted me on the street with: "Say, Mister, do you know birds?" He then gave a description of a new bird he had just seen, and wanted to know its name. Nature study had given that boy something to think about when out of school. Games also may be taught, as they are in some of the schools of New York City, expressly for the purpose of providing the children with suitable recreation when away from the school. Teachers in the higher grades are beginning to make serious efforts to influence the home reading of their pupils and to give them permanent interests in good reading. Rapid increase in public library facilities has made this an important, though extremely difficult problem. A grammar school principal told me recently that, after several years of carefully directed efforts by herself and her teachers to influence the home reading of her pupils, she found by actual investigation that almost nothing had been accomplished.

Finally this study forces one to the conclusion that special preparation of teachers for their work of moral training in the school is the first and chief prerequisite of increased efficiency. "School reform is always schoolmaster reform."

When all has been said, the fact remains that the moral training of the school to-day is haphazard, unsystematic, unscientific. Part of it is directed in a chaotic sort of way by the teacher, whose methods are chiefly the result of accident. The greater part is left to chance; it may be good, it may be

bad; it may be in harmony with that directed by the teacher and it may not. And yet practically all educators are agreed that the fundamental aim of education is character.

Teachers' training schools are doing little to improve the situation. True, the German teacher is specially trained for his religious teaching. It is true also that the French teacher devotes considerable time in the Normal school to preparation for teaching *la morale*. And many, though by no means a majority of English teachers are prepared to some extent for teaching Scripture lessons. Besides, nearly all of the teachers of Germany and France and an increasing percentage of those of England and America, have a general pedagogical training. These facts must not be overlooked. It has already been pointed out how general pedagogical training of teachers is related to the moral influences of the school. Few will question that any country does wisely in demanding special training in religion and morals of the teachers of these subjects.

However, neither general professional training as it is given to-day, nor such special training as that given by the German, French or English normal schools is sufficient. The former gives almost no attention to moral training either direct or indirect. The latter concerns itself only with direct instruction, and seeks to give a comprehensive knowledge of what is to be taught rather than of the best methods of teaching it. Either separately or together they fail to give a teacher anything like adequate preparation for the great task of moral training in the school.

But how shall such preparation be given, and what shall be its nature? It should be given in every normal school as a separate subject, and by an expert. It should also be made a regular part of the work of teachers' institutes, and of the training given to teachers already employed in city systems. It should become the heart of all professional training of teachers.

The direction which special preparation of teachers for moral training should take has been intimated in the preceding paragraphs. Much attention should be given to the place of the teacher's personality. Child study should be pursued with special reference to the development of spontaneous interests and of the moral nature, and also to individual differences. The teacher must acquire the genetic point of view which recognizes the child as the centre of the school's life and effort. He should be led to appreciate the physiological basis of character. He should consider the place of the school in moral training, in relation to the home, the church, and the social environment of out-of-school life—this in order that in actual teaching he may be led to study the moral environment of his

school and of his individual pupils. He should be made familiar with the great variety of means which the ordinary school affords for moral training, both within the school and outside, giving attention to the possible contribution of each and to their relative values. He should be led to recognize the necessity of harmonizing all of the moral forces at work in the school. Special methods of moral training made use of in particular schools such as Abbotsholme, the Ethical Culture School of New York City, the Elmira Reformatory, etc., should be studied carefully. The practice school should be utilized for illustrative and experimental purposes. All this should be additional to a general pedagogical training, or better, an essential part of it.

Thus equipped, the teacher in his classroom and the principal in his building, each having been selected only after his personal character has been carefully investigated, should be given absolute freedom to work out his own method of moral training, and his own plan of organization and management. Both may be given suggestions by higher authority, but neither should be required to maintain a certain kind of discipline or organization, or to teach a given course, or in fact any course, in religion or morals. Nor should they be forbidden to teach either, so long as they avoid offense to the consciences and religious beliefs of pupils and parents. Moral personality is the most precious possession of any teacher; let him share it with his pupils in whatever way he finds best, so long as he offends none.

Such are the suggestions resulting from this comparative study of moral training in the schools of Germany, France, England and America. They would not, if carried out, make the school a perfect institution for moral training—the millenium is not yet due. They probably would not implant, though they would intensify, moral earnestness in the teacher. But they would give unity, definiteness and system to the teacher's most important work—a work now left largely to chance. They would tend to do for moral training what modern pedagogy is trying to do too exclusively for physical and intellectual training—give it a scientific basis.

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SUGGESTIONS ON TEACHING ENGLISH.

By Mary Ella Coppersmith,
Von Humbolt School, Chicago, Ill.

The compositions printed at the end of this paper demonstrate, I believe, the theory that young children can be taught to write well. Perhaps the best way to make clear my method of teaching English is to give my personal experience. To begin with, I am convinced that English is the most important work in the grades; that the ability to appreciate the best thoughts of others and to express for others one's best thoughts is the greatest acquirement; that no other study so develops and directs the individuality of the child. Written work should be emphasized in the lower grades because children in the fifth grade are more susceptible to outside influence than older children and they are not self-conscious in expressing their thoughts. For these reasons, they soon learn to write with a freedom seldom acquired in later years.

My aim when introducing the work is to interest the children and to make it seem as natural and easy to write as to talk, and with this end in view I tell the children in an easy, simple manner what I saw on the way to school. They are interested, and an animated talk follows. But they do not confine themselves to observations of the morning. My talk has awakened a different line of thought in the mind of each child and this individual thinking is a pleasing result. I suggest that as there is not time to hear what each child wants to tell that they may all write what they want to say, and add that I shall read the best aloud the next day. On the second day they are very much interested in the themes read and each child has an ambition to write something good enough to be read aloud. Many of the children have made up their minds what they want to write about, but to such as have not I put a few suggestive questions as: Did you go to the country this summer? What did you see? Can you tell me what you did at a picnic? What did you see at the park?

As a suggestion for the third day, I tell something interesting about a pet which I once owned and my talk is followed by incidents told by the children. The transition from talking to writing is made without conscious effort on the part of the child. Each child on the following day tries to present his pet

in a good light, drawing oftentimes upon his imagination. But this presentation does not satisfy all of the children. Pauline asks if she may bring her cat to school. Permission is given, and the next day kitty visits us. She wanders about unconscious that the children are watching every movement and when the time comes for theme-writing "Pauline's Cat" is well described. Other pets come to school. Ludisa brought a turtle home with her from the lake shore. She has a string fastened through its shell and we tether it to a chair and many children find fifteen minutes too short a time to write all that they want to say about "Ludisa's Turtle." However, while all are interested in this particular turtle some children prefer to write about some other animal which they have observed. James saw a squirrel gathering hazel-nuts. It dug a hole and buried them, carefully patting down the earth and laying a stone on top. This observation of animals continues to be of interest. The children watch the birds, the insects, everything that has life with the view to the material which they furnish for a theme. They are pleased with the thought of writing from the point of view of the animal. I illustrate how this can be done by telling a story which a schoolhouse mouse tells to its little ones and the creative faculty of the child is awakened.

By this time, the habit of daily theme-writing is established and the children look forward to this exercise with pleasure. The aims of the first lessons have been reached; the children are interested and they write as naturally as they talk. Now it is desirable to introduce people into their work, and I begin by telling a story of my childhood. It is a curious fact that children of ten, eleven and twelve look upon their earliest childhood with great interest and like to write reminiscences of that first period of their remembrance, and so they take up this part of the work with enthusiasm. They are, moreover, encouraged to write an observation at any time or to write of any good time they have had. The choice of the material is significant of growth. Then, too, children write best about the things that they are most interested in, all children are interested in younger children and my suggestion that they write about the baby pleases them. If they are not so fortunate as to have a baby at home they borrow one for the occasion and the children whose baby brothers and sisters make a public appearance at the theme-reading period the next day are admired as well as envied. I then suggest that they write an autobiography and tell them certain points on which they can enlarge. At different times I describe different types of interesting people, and they are soon able to write on 'the most interesting person that I saw yesterday,' 'my dearest friend,' and some children create a character.

The next step is to teach them how to introduce different characters, and I begin with the dialogue. I relate an imaginary conversation between an old and a young turkey previous to Thanksgiving and from this suggestion many original themes grow which in creative thought I confess are an improvement upon the original. Indeed some children carry the idea so far that they introduce a plot which ends with the escape of the turkeys and the consequent discomfiture of the farmer. Dialogues become popular. Conversations between trees, wildflowers, animals and children, show originality and imagination.

The dialogues are followed by themes introducing conversation. I tell the children about a walk and relate a conversation with some one whom I met, trying to have the conversation short and to the point. Such a narration is followed by similar ones by the children, and they, being unconscious of my motive in telling the story, are themselves unconscious in their talks. The suggestion that the stories told would make good themes meets with their approval, some even venturing the opinion that they have read worse stories in children's books. The children now introduce conversation naturally into their stories and, as was the case with the dialogues, some work out little plots. They show readiness in writing about people, animals and things; they introduce conversation and they sometimes have a little plot but they have not consciously introduced a setting.

This work of seeing and interpreting nature is most interesting and important. It creeps into the work consciously at times, at other times spontaneously. I tell the children of some sweet commonplace thing that gave me enjoyment, as the shimmer of a wave, the gold of a leaf, the swirl of a gutter-river, the glisten of the frost, the bend of the willow, the wreathing of the smoke, the flight of a dove, the voice of the wind, the red heart of the rose, the smile of a child, the antics of an animal—and have found that the heart of a child responds to the same touches of nature. They soon bring to me their impressions and these impressions begin to appear in their written work. But a conscions effort is made toward producing a setting to the story. I describe a sunset and many children think that they saw the same one or one more beautiful which they wish to describe. We decide to observe the sunset and to write a description of it. This is done and the results are sometimes surprisingly good. Another time I describe a favorite landscape, and again each child has one in mind about which he is anxious to write. Indeed there is never any hesitancy on the part of the children about writing on any theme which is suggested, and they thoroughly enjoy this work. Foggy days come frequently in the autumn and we talk of the curious

appearance of objects we have seen through the mist. A snowstorm gives us splendid material, a rainstorm is suggestive of new thoughts. These settings for a time form themes, but I suggest that they introduce a setting into a story and this they soon do remarkably well. Indeed they become critical when a story does not have a setting.

This development of the setting adds color words and the children discover that they need a larger vocabulary. I suggest that we give words suggestive of color and head the list with "shadowy," "brilliant," etc. It is surprising how fast the list grows. Some one discovers that some of these adjectives, for I call words by their right names, can express action "whitened," "darkened," and words of this sort frequently appear in the themes. They become more critical of the themes read aloud and are indeed rather severe, much more so than the teacher, but children are not sensitive to the criticism of each other.

Closely connected with the color words are the words suggestive of sound and motion. After a windy night I ask what words will express the sounds made by the wind. The list begins with "shrieked," "moaned," "whistled," and it grows until I get many suggestions for my own writing. Children are such responsive, spontaneous, original things! It is strange that we do not oftener go to them for inspiration. They like to make lists of this sort and I suggest that they listen to the water, the fire, cries of animals and calls of birds and write lists suggestive of the various sounds. Not less interesting are the motion words and again we think of some specific objects as "the grass" and we get such words as "nodded," "waved," "fluttered," "bended." Then we take other words as "the path," "the fire," "clouds," "animals," "people."

The use of words of color, sound and motion is naturally followed by comparisons. These need only to be suggested. The child will create his own although he often borrows one which particularly pleases him as "as brown as a leaf in autumn," "as clear as the eyes of a child," "as blue as a summer's sky," and he invariably commends work that contains comparisons, although he criticises adversely work that contains grotesque or trite ones.

But some one may ask, "What about the time and the material for these themes and how do you manage the criticisms?"

Themes should be written daily. From fifteen to twenty-five minutes should be allowed for the writing, and during the time nothing should happen to distract the child's attention. All of the children should write at the same time. The suggestive talks and the reading of selected themes consume twenty-five minutes each day, but since no individual preparation is neces-

sary on the part of the child, the time given to theme-work is less than the time allotted to arithmetic and the other so-called fundamental studies.

In regard to the material, I always suggest a subject if the child wishes it, but the theme work develops the individuality of the child and many prefer to make their own selections, following, sometimes, suggestions already given. The study of the theme-work of the child shows me his personality as nothing else can for in this grade he writes without restraint. The imaginative, dreamy child will write fairy stories; the practical child will tell clearly what he sees and does; the artistic child paints pictures with his words; and not infrequently the poetic child writes a poem.

The criticism is a very important part of the work. The themes are looked over carefully each day, and it is not drudgery; I am too much interested in the child who is daily giving me his personality; and there is a fascination in watching each child's development from day to day. Children like to produce a good piece of work and they like to copy a paper correcting the mistakes. At first I mark only misused verbs, mistakes in capitalization and punctuation, but I add to these corrections soon by reading an interesting theme and telling why I like it, and also by calling attention to mistakes and telling how work can be improved. The criticisms made are aptly applied by the children to themes read aloud and sometimes they venture original criticisms. They very soon become discriminating and are at times rather cruel in their frankness, but no one seems to feel hurt and a criticism made by a child makes a decided impression on the child whose theme is criticised. Frequently such criticisms are made as: "It was n't worth while," "Too long in getting started," "No point to the story," "No setting," "Did n't stop when he had finished," "Too many adjectives," "Sentences choppy," "Did n't know what he wanted to say," "Trite," "Too many details." But not all of the criticisms are adverse. Children commend originality, imagination, movement, and to a certain extent structure and phrasing. They are curious as to the source of the material and they do not hesitate to accuse each other of plagiarism. They do not object to imitations but they criticise a child who does not indicate in some way that he has gotten his idea from a book or from some other child. They admire most the child who can "make up stories," and they frequently say some one's story is better than they have read in books.

Each child should have individual attention and I manage to give it in this way: The themes of yesterday have been returned and lie on the desks. As the children are writing their new themes I pass from seat to seat and talk with each child about

the mistakes which he has made, giving him such individual help as he needs. Each child's needs are different, and a general criticism seldom hits the ones it is aimed at. Some children, too, need to have a point emphasized, while for others a hint is enough. This method then is fair for all. The slow child gets the reiteration which he needs, and the bright child to whom this is unnecessary and stultifying, can be given suggestions as rapidly as he can take them.

Composition in the Eighth Grade.

The teaching of composition in the eighth grade is fascinating but the requisites on the part of the teacher are correspondingly high. In this work I always feel that I am approaching the "holy of holies," for when a feeling of confidence is established and maintained, the child gives me his individuality, his composition becomes the outward expression of what he is. This gives me toward each child, a reverent attitude, and appreciation of the dignity and respect due him, as the highest manifestation of the creative principle of God or good.

One must be able to put one's self in the place of each of the two hundred children whom one teaches daily. One's imagination must be great enough, not only to classify the children according to certain types but must enter intimately into the life of each. It is as if one were permitted to open the windows of the soul and let the light which each individual can reflect from the Great Source, shine out; or given the privilege to supply stimulus to the different impulses within the child so that he may be able to express them in words; and allowed to watch the unfolding of these impulses day by day. This work requires time and effort, but there is a fascination about it found in nothing else. Children are as diverse as the flowers of the field, and when through imagination one is able to enter the invisible realm in which each is supreme, one should remove the shoes from off one's feet for the place is holy ground.

If one's imagination is great enough to enter into the child's world, then, and then only, is it possible to know his interests. They are what must be utilized, they must be the common meeting place, the ground from which the teacher gives him a chance to express himself in his own environment and in the direction of his own activities.

It is necessary for the teacher to organize the child's impulses so that they will get some place; that out-going energy must be made use of. Some means of connection between his present interests and those interests which he ought to have must be found. The somewhat chaotic condition of his thinking must be systematized in order that the output may be logical expression. That work with the child may count, not only

must one know where to begin but one must have the vantage ground of a broad outlook. One must have had experience in writing and must also have a definite notion of the work one expects to accomplish with the child while the sequence in which the work of developing the child's expression is presented, must preserve the natural association of the ideas of the child.

Very few of the children who come to me have had real composition work. They have not learned to look upon a theme as a finished whole. The work viewed from their experience in writing sentences about unassociated ideas, has made them hate the very sound of the word composition, and they look upon me, at first, with some distrust. The possibilities which my position as special teacher of composition gives me for inflicting stupid, senseless lessons, must seem to them appalling.

The first step, then, is to disarm their suspicion. I hold before them a very high aim. I tell them that I have known children who were able in a year to write so well that it was a pleasure to read their work, also that I shall preserve everything that they write and when the year's work is finished they may bind it into a book; and if possible, I show them a book which some child has made. The project begins to appear alluring but it looks hard.

With apparent irrelevance I say that I should like to tell them about a scene which I hope that they may be able to see as I describe it. I begin by giving my point of view. After finishing the description I ask what stands out most distinctly. Several other points of view are presented and the children asked to suggest others, which are written upon the blackboard. I then say that they may write a description from any point of view which they choose and that it may be the first page of the book. The work is beginning to appear possible as well as interesting. Some of the best themes are read the next day and also some descriptions from good literature. The imitative instinct comes to the foreground and some one asks, "May we write like that if we want to?" The descriptions are at first short and are written each day for perhaps eight days.

However, before the interest flags, I describe some person and they quickly transfer their attention to people. They recall descriptions of people which they have read and my suggestion that they make their people alive, is appreciated, The next step is to place a person in a scene, and many children at this point anticipate the work and introduce action ; thus there is no abrupt transition between description and narration which follows.

With the narrative the work becomes more individual. Many children have, by this time, caught the spirit of creation and prefer to select their own topics. It is interesting to notice their method of development. Some children prefer to write incidents of their early childhood, some give the results of their observations and are even known to watch, clandestinely, children at play, for their material, while others write stories which are wholly imaginary. They are beginning to find all sorts of people interesting, and as the work goes on, I try to have them make each character about which they write, consistent; their material is never criticised from an ethical point of view, although the conversation that creeps in is not always choice. The work has grown, so that with some children the narration is so long that one story represents a week's work. They are somewhat loathe to leave narration, but the next step appeals to them when they learn what an autobiography is. I find that the children need a general outline for this work, and the writing of the complete essay requires several days. They have begun to be intensely interested in themselves, and they write with perfect freedom and fluency. It is always a pleasure to read these themes. Although they are perfectly willing to have their life histories made public I do not read any of them to the class, but they give me an insight into the heart of the child which is very helpful.

The author whose biography they now reproduce seems to them to be alive. Not only are they curious about his life but about his work and how he happened to write at all. They draw analogies between themselves and him and he becomes to them an inspiration and a model. Indeed I sometimes try the experiment of asking them to write an imitation of some description which they particularly like, and some of the results are good.

The children are now somewhat curious to study the work of some writer from a constructive point of view and the "Legend of Sleepy Hollow" furnishes adequate material for this purpose. It is interesting to know, that now, the story itself, does not so much appeal to them as the way each paragraph is built and the effect which it is meant to produce. The words themselves and their arrangement interest them. They pick out the topic, notice the sequence, and begin to have a feeling for the style in which the story is written. The confident assurance with which they take my suggestion that they write a criticism on the style of the author is equalled only by the candor of the criticism.

I utilize the constructive interest which has been awakened by teaching exposition. I begin by having each child describe clearly, the way by which he has made some article. Much originality is shown in the selection of subsequent work in ex-

position. Some children prefer to write about articles that they have made or seen made. Some describe a mental effort as, writing a theme or studying a reading lesson, while others theorize about what they would do under given circumstances in which their escape from some predicament involves some ingenuity.

The reason, which the work in exposition has helped to develop, is cultivated by teaching them simple argumentation. We develop the brief and both sides of the argument orally at first, and they begin to be wildly enthusiastic when they commence the written work. The questions chosen for debate are of special interest to them and I permit them the greatest freedom of expression. They soon discover that extravagant statements are not proof and modify their manner of their own accord. However, as they are allowed to choose the side upon which they write and the debates are read, they learn that oratory often affects the decision of the judges.

It is then perhaps permissible that they be given some notion of what an oration is, and after studying four or five orations they write simple speeches such as they might have occasion to give; as a welcoming speech or a farewell address.

An essay on an abstract subject naturally follows; and strangely enough, children like to express their views on Friendship, Patriotism, and Courage. It is of great interest to detect the high ideals which they possess. Some of the children, too, approach a kind of pleasing oratory, especially in the Patriotism essay.

But they hail with delight the next work. They are to write a real drama, one which might be played. The dramatic instinct is so strong in most children that the preparation for this work requires little development. However, they discover after an attempt, with possibly an adverse criticism from the class which is given and received in good spirit, that not only must the situation be chosen carefully, but that the characters are not real unless the writer is able to project himself into them. But after two or three attempts some of the dramas are not worse than those one sometimes sees staged.

The last work of the year is a short story. Their work with the drama has helped them to realize dramatic situations and they have produced some very successful short stories of perhaps four thousand words in which various writers have chosen effective situation, realized the characters, selected significant details, and made the story move toward the end, in a manner suggestive of good writing in the future.

Although the work required was confined to prose, many attempts at poetry were made. The idea of rhythm and meter, was developed and the children appreciated to a certain extent,

figures of speech, and figurative language. I encouraged them to write poetry, and fully seventy children handed me attempts at poetry which they wrote, as they expressed it, when they felt like it. Some of these productions were mere jingles, but perhaps twenty of them had some merit. The two which I reproduce rank among the twenty, although they are an average in that set.

THE LAKE.

Oh lake with waters long and wide!
And heavens darkest blue,
The boats along your surface glide,
Their circles are not few.

Your banks are fringed with dark green grass,
The long blades break your gloss;
They seem to grow in one huge mass,
And near them grows the moss.

The branches of the willow trees
Reach down to your blue water,
You blow and bend like a small sea,
But gentler and softer.

Oh you look forth to the morrow!
You think of naught but joy,
You would have both joy and sorrow
If you were a small boy.

J. V. K. Age 13 yrs. 1906.

THE BROOKLET.

The babbling little brooklet,
Flows over hill and dale,
It's life is sweet contentment
With ne'er a storm or gale.

It sings a cheerful story,
In its own cheerful way.
Its simple little history
Is told from day to day.

The cat-tails grow within it,
The willow bends her head;
The birds come down to drink it
And are sure of being fed.

It never is molested;
It never does intrude,
Mother Nature taught it better
Than ever to be rude.

The frost, its only enemy
Comes once in every year,
And stops the babbling little brook
From its songs of cheer.

M. G. Age 12 yrs. 1906.

Compositions in Fifth and Sixth Grades.

SPRING'S ARRIVAL.

Girl, 11 yrs. Winter was going away, a pitiful and touching object to all but the scornful eye of Spring. His hair, long and snowy lay upon his throbbing breast like a great white cloud. His eyes were full of tears and dim. He was worn and bent with age and very feeble. Old winter carried on his back a load too heavy for his tired limbs to support, a huge pack of snow. On his head still glittered the icy crown, bright and beautiful in the sunlight. The old man staggered to the gate and blew helplessly at his candle which was now flickering, going out. As he opened the gate the candle was extinguished and fell from the shaking fingers. Then Mother Nature ever kind and always ready to receive him led him back to his home where he would be happy. . . . Spring came dancing in, his golden curls dancing about and his eyes sparkling like icicles. His tall form and broad strong body heaved with pride as he strode vainly through the year's garden. Now he laughed rudely and now, smiled the sweetest of smiles. Now he relapsed into thought and his face was like an angel's, while now he burst into a flood of tears only to grow joyous again. He pinched the crocus blossoms, then kissed them as tenderly as Mother Nature could. At last he caught sight of a buttercup. All haughtiness faded from his face and at that moment all things cried, "Welcome to Spring!"

A RAG DOLL'S EXPERIENCE.

Girl, 10 yrs. I feel rather tired and bent as I am a rag doll nine years in age. My hair was once a golden color and I had blue eyes and pink cheeks. When I was given to my mistress I had on a pink dress and a pink sunbonnet. I had pretty shoes and stockings and underclothes and many other clothes and I was taken very good care of until Dorothea's fox terrier came and bit me. I could not do anything until he had dropped me. He rolled his eyes and Dorothea said, "Bad dog!" He bit my leg and the cotton showed very plainly. Dorothea immediately sewed up my leg but it did not improve my feelings. My dress got very dirty and so she washed it. It has been washed many times and it has many tears in it. I am now in a new dress as I am going to a party. This one is a white one and it has got a pink sash. I have a new bonnet and some shoes and stockings. I am glad to say that I have got a new coat also. I am extremely happy to say that my legs are painted over. She was once left alone and so she quickly dressed me and called me, "Mother's pet."

I am now thought very much of because she broke her china doll and gave me all of her things.

But Alas! To-day is her birthday and she got her new china doll. She took off all of my new clothes and put them on her new doll.

THE WREN'S HOME.

Girl, 12 yrs. In the window sill of a house in the woods was a small box with a hole in the middle and this was the wren's home. It was a small box set there by a little boy who wished that some sweet songster would choose it for a home. One day when this little fellow was playing near the house he saw a wren who was carrying a feather in its mouth. He knew that it was building a nest somewhere and so he watched it. It flew straight to the small box where it laid the feather. It brought sticks and strings into the box and as it was flying about looking for other soft things its sharp eye fell on a ball of yarn lying

on the window sill. It took hold of it with its sharp claws and flew up to the box. It wound it around and around, in and out until the nest was soft and warm. Here it laid its little eggs and raised its young. And so often did the little boy go to see the nest that mother wren was not afraid and came back to the box year after year to raise her brood.

Original Story.

THE PIGS' QUARREL.

Boy, 11 yrs. Trouble was brewing between Mrs. Brown's pigs and Mrs. Lasalle's pigs. Although Mrs. Brown was the wife of the gravest Deacon in Summerdale and Mrs. Lasalle was the wife of the longest faced preacher in Summerdale, the two pigs entirely ignored this sacred fact. The trouble was because a rickety fence kept the two pigs apart and that Mrs. Lasalle's pig happened to have the more dinner than the other pig one sultry day at noon tide. Mrs. Brown's pig said with a grunt to the other:

"You need n't turn up your tail at me in that fashion because you are better fed than I. Just because you 're the pig of the wife of the Summerdale preacher you need n't think you 're the only pork in the world," a grunt.

The accused pig coolly retreats to a far off corner of his pen and noses around for some corn cobs to fill his well fed but piggish stomach with. When the accusing pig begins again:—

"Oh you crooked-tailed big-nosed grunting old thing you wont get out of it over there, because I 'll knock the fence down and" a grunt "Whew but Ill find out how much pork there, is in you."

With these words he ran furiously sideways at the fence and slipped skinning his dirty fat back on the fence boards. Whereupon he rose, and walked with a baffled spirit to his favorite wailing place behind a big fallen stump. This gave the other pig courage and he came to the fence and said:—

"Remember you are as much of a pig as I—"

With these words the baffled pig charged furiously at the fence which he knocked over on the other pig's back. It began to squeal harder than the Thomas Orchestra can play. He soon crawled out and found that the wall of the other pig's pen which led into the garden was over. The two pigs scampered into the garden in blissful content, fast friends.

WHEN EVENING FALLS.

Girl, 12 yrs. When slowly evening's curtain falls, the baby's eyelids close, and mother lifts her gently up, and takes her to her crib.

As evening's shadow darkens, the cattle, lowing far away, across the hills, come back to home and rest.

When evening softly steals along, the sweet flowers close their tinted leaves, and dream of fairyland.

And when it hears eve's light footsteps, the rose-bud nestles close, and closes then its pretty eye, slumbering on its mother's breast.

When softly even approaches, the fairies skip from the vine, and up and down, the livelong night, they romp and dance with glee.

As the sun sees evening, far away, his yellow face turns red, and, with the crimson of his blushes, he tints the covers of his bed.

When evening falls, the world rests.

An Actual Experience.

TRIALS OF A MOTHER WHOSE LITTLE GIRL HAS TO WRITE A THEME EACH DAY.

Girl, 11 yrs. (Mother turning pancakes on the griddle.)
"Mama!"
No answer except the sizzling of the pancakes.
"Mama!"
Quiet reigns.
"Mama!"
"Well what is it?" (Impatiently.)
"What shall I write to-day?
"I don't know and do not care what you write. Please don't talk to me while I 'm working."
(Little girl gazes out of the window at the wet landscape mournfully.)
(Washing and wiping dishes after breakfast.)
"Mama!"
"Well!"
"I don't know what to write to-day."
"Never mind what you are going to write to-day. I want your mind solely on your dishes or you will break something. There! I told you so!" as a dish went clattering to the floor.
(Mother combing the child's hair.)
"Mama!"
"Write about a dog. Why don't you?" (said her mother knowing what was coming.)
"Every one writes about animals and its getting common.
"Why don't you write about the sunrise this morning?"
"Did n't see it."
(Clock strikes half past eight.)
"There, I 'll be late if I don't start now," and whisked out leaving the mother tired and worn to begin the day's duties.

THE HYGIENE AND PSYCHOLOGY OF SPELLING.

By Wm. H. Burnham.

The current discussions (28-31) in regard to spelling reform bid fair, at least, to call attention to the importance of the economics of the subject and also to the complex psychology of the processes involved. If the possible saving of time from simplification in the orthography of a few hundred words is worthy of the serious consideration of scholars, literary men, and the highest government officials, it is not unimportant to consider the whole subject, and especially the methods of instruction in spelling, from the point of view of economy and hygiene.

Perhaps it may be found that the dropping or change of a few letters in case of the three hundred words now under consideration is after all a matter of minor importance either one way or the other, but that the really important reforms should be made by simplifying instruction and by regard for psychological and hygienic principles.

It seems at first that the most that can be said of the hygiene of spelling is ancient history. Modern pedagogy gives oral spelling a place of minor importance; and in spite of the idiosyncrasies of English orthography, to learn to spell in connection with writing is not an extremely serious task. It deserves special attention, however, because of the time devoted to it. Dr. Rice (36) in his investigations in the schools of twenty-one cities in this country found from 6 or 10 minutes to 50 minutes devoted each day to spelling. Mr. McKay (26) collected statistics in the town of Pictou, Nova Scotia, in regard to the amount of time spent in learning spelling both at home and in school. The gross results were as follows:

Pupils from 5 to 7 yrs. were spending 74% of the time on spelling.
" " 7 " 9 " " " 47% " " "
" " 9 "11 " " " 37% " " "
" "11 "13 " " " 25% " " "

"That is, forty-nine per cent. of the whole time of study at home, and in school, for the first six years was absorbed in spelling lessons, or over forty per cent. of the first eight years of school time. But making allowance for other work done incidentally in connection with the spelling, such as the study of definitions, etc., and incidental reading, expression and elocution in the higher classes, more than twenty-five per

cent. of the first eight years of school work was absorbed entirely in overcoming the difficulties of our orthography." (26, p. 10.)

Lay (21) estimates that for the eight school years of the People's schools in Germany on an average one hour every week is sacrificed to orthography. As much time is devoted to it as to instruction in history, natural science, and geography together. The reason that so much time is devoted to spelling in German schools is not far to seek. In Germany the instruction must give practice in eight different alphabets; namely, the German large and small script letters, the Roman large and small script letters, the German large and small printed letters, and the Roman large and small printed letters. The German orthography has developed in such an inconsistent manner that there are always innumerable exceptions to the rules, and in methods of instruction; finally, there is a confusion of opinion such as is found in no other subject. The English child, to be sure, is not required to learn so many alphabets; but English orthography is, in spite of that, usually deemed more difficult than the German.

Historical. The invention of the art of printing first brought spelling into the world as a school subject and exalted reading to the first place among the three R's. Before that the schools taught writing and reading, after that, reading and writing.

The history of the subject is not without significance; for the rôle that spelling has played in connection with the teaching of reading is an illustration of the extreme to which the scholastic tendency may go when attention centres upon the scholastic work instead of the children; and the whole story of spelling as a school subject records an interesting chapter in the conflict between scholasticism and the true pedagogy based upon psychology and hygiene. Not to go very far back we may begin with the spelling method of teaching reading. It came into universal use in the 18th century. How this could happen, and how such a method could so long keep a foothold on the earth, is a very strange thing in the history of pedagogy. It seems, says Campe (9) as if our forefathers used all their ingenuity to make the simple and easy art of reading very complicated and as difficult as possible. The development and persistence of this method is an astonishing example of fetish-worship in pedagogy. Not only did the children learn to read by spelling, but spelling was kept up after they had acquired some facility in reading. Even the most difficult and outlandish words were used. At public examinations the more difficult the words that the children could spell, the greater the skill of the teacher and the ability of the pupils were supposed to be. Proper names from the Old Testa-

ment, American Indian geographical names and the like were highly esteemed. *Constantinopolitanische Dudelsachpfeifenmachergesell* was a favorite.

A reading book published in 1766 (9, p. 30) contains the following words for spelling: Allerliebenswürdigster. Regimentsquartiermeister. Wiederherstellungszeichen. Allerverlangenswürdigster. Weysenhausveranstaltungen. Almosenamtsverpflegungsgelder. Obervormundschaftscassenbestand. Parükenmacherzunftgebräuche. Katechismuswiederholungsstunde. Religionsangelegenheiten.

Hempel (9, p. 30) in his reading and spelling-book for the first instruction, (Leipzig, 1804) begins the spelling with the word Viceoberappellazionsgerichts-president. One of the old New England primers could boast words of nine syllables. Here is one of fourteen. A primer published in Darmstadt in 1805 (9, p. 30) had such words as Johannisbeerstrauch, Räucherpulferschachtel, Hollunderbluththee. As if in English we should use the following: philoprogenitiveness, incomprehensibleness, disproportionableness, transsubstantionableness, suticonstitutionalist, honorifibilitudinity, velocipedestrianistical. In many books the most unheard-of and idiotic combinations of sounds were used. Campe[1] in his primer furnishes a good illustration: tlantlaquakapatli, tschintschanz, thundertentrunk, tschitschatschots, are among the words given.

Ludwig Hörstel (9, p. 31) seemed to think that nonsense syllables were valuable for arousing the intellect and cultivating the understanding. His primer contains among others the following combinations: Xacha, Xoko, Kara, Kari, Kuri, Pikpar, Marmar, Kakakar, Kirkur, Tatat, Tattatattat Tumtutum, Tam, Tititittit, Tititittitit, Pupuput, Papapab, Pappap, Ticktack, Tickticktickticktack, Tacktacktacktacktacktack, Tackak, Katkatkaat, Zaza, zazezaza, Zuzu, zazezizu, Zauzau, zauzeziazu, Zipzip, zappaz, zipzipzapzap, Kazkaz, Kazkazkizkaz, Kozkozkuzkiz, Pizpizpizpiz.

C. H. Wolke[2] deemed the following suitable for children between the ages of 6 and 12: Behiblobra, Kiklekrunkna, Chichleuchlauchra, Oblobribla, Pfiipflapfropfa, Schlischmoschnusschwa, Spisplospruspla, Ksikseksuksa.

Even in recent times such combinations have been used, but many voices have been raised against such nonsense.

A multitude of witnesses testify to the results of this method. Many complained especially of the loss of time from it. Buno (9, p. 33), for example, in 1650, declared that many who showed ability in other things, after several years and much pains and vexation, scarcely were able to tell the names of the letters and

[1] Neues Abeze-und Lesebuch. 3 Aufl. Braunschweig, 1830. S. 216. Cited by Fechner (9).

[2] Erstes Lesebuch für sechs-bis zwelfjarige Kinder und für ire sibelerenden und erzihenden Freunde. Berlin und Leipzig, 1820. Cited by Fechner (9), pp. 40-41.

to put them together properly. Ventzky (9, p. 33), in 1722, wrote as follows in his *Erleichtertes Lesebuchlein:* "Spelling seems to be a frightful judgment of divine wrath, which the righteous God has allowed to come upon us and oppress us for a long time on account of our school sins, and we fervently pray God for Christ's sake that he will have mercy upon us and take away this judgment from us and open the eyes of those who cannot see until he does, in order that a permanent foundation may the sooner be laid, and that which has long lain waste may the sooner be rebuilt."

Peuschel (9, p. 33), in 1746, said that generally in the public schools two or three years were passed with indescribable pains in getting spelling and reading into the heads of the children.

Samuel Heinicke (9, p. 34), the founder of the first institution for deaf mutes in Leipzig in 1778, attacked the spelling method in a way that, as Fechner says, was very shocking to tender nerves. In a number of essays and books he expresses his disgust. In his Metaphysik für Schulmeister und Plusmacher, published in 1785, he wrote in substance as follows: "Spelling is not only altogether unnecessary and useless, but also indescribably injurious, and, moreover, the greatest folly, comparable to no other since the fall of man." And he adds: "All that the scholar carries away from his spelling is a suppressed reason, empty perception of words, a pitiful, disgusting whine, a contracted eye, a spoiled ear, and a parrot-like mode of thought; but, for his comfort, there are millions of men like him. One can give no idea of this cruel drudgery on paper. One must himself see the spellers in the spelling factories, victims of nonsense, standing like condemned criminals before the judgment seat, trembling and shaking till their eyes and ears fail, and the sweat of anxiety, their only relief, breaks out. A land with 20,000,000 inhabitants loses 10,000,000 dollars a year by the inane, slow spelling method and empty word-cram; for the constant results of this perverted method of instruction are ignorance and stupidity, from which will come crimes, contempt of religion and of morals, misery and want." "The spelling method," he exclaims, "is a greater evil than the burning of witches and heretics, a greater crime than the rack and all inhumanities taken together. For it is opposed to all natural and revealed law; it creates stupidity, crimes, diseases, and even death. It is child torment and child murder." In another place he speaks in similar Carlylean fashion, and exhausts the whole Teutonic vocabulary of scorn; and, finally, he declares that no man, as long as the world has stood, ever learned to read by the spelling method. The schoolmasters of the time were naturally very much aroused by this attack, and they attempted to defend the method. A bitter contest arose;

both parties claimed the victory. But the old method was continued in use.

Many other writers pointed out the sterilizing, deadening influence that it had upon the minds of the children. Graser (19, p. 63) characterized it as "the crudest *Mechanismus*, a real tyranny of the mind, a torment of childhood, and an outrageous libel upon human education." In a book published in 1845 (9, p. 32), he vigorously condemns what he calls mechanical, senseless lip-bawling,—referring to the use of nonsense words. It gives an adult vertigo to read two or three pages of it, and how must it be with a child who practices articulating this nonsense the whole week long? Battig (9, p. 35) in 1860, declared that children were worse off than parrots and crows, because in teaching the latter whole syllables and words were used. The children did learn to read by this old method. How did it happen? Partly, perhaps, as Zeller (9, p. 36) thought, it was the result of a process of abstraction, by which the simple sounds of the oft-repeated letters were impressed upon the mind; more, perhaps, as Hecker (9, p. 36) said in 1750, the final learning to read was the result, not of the ceaseless repetition of the letters, but of the pronunciation of the words and syllables that followed the naming of the letters.

There have been plenty of defenders of this method; but the evidence for favorable results is rather meagre. Junker (9, p. 38) in 1787, said that children of the common people usually wrote more correctly than children of the higher classes, who did not attend the public schools. This was the result of the spelling method. Others maintained that reading was learned more thoroughly by this method. One strong argument seems to have been that the spelling method was easier for the teacher.

The irony of this child torment is emphasized when we consider that the older writers of distinction, as Fitch (11) and others have pointed out, were largely free from any Pharisaic pedantry in regard to spelling. The liberal orthography of the early times is well known. Queen Elizabeth was confessedly a well educated woman, but it is said that she spelled the word "sovereign" in seven different ways. Passing to Germany and to later times, Frederick the Great, Blücher, and others are examples of this freedom.

Gradually the old methods were given up, and in recent years serious effort has been made to put the whole subject on a sound psychological basis. Much of the old devotion to the subject, however, still survives. The amount of time and money expended at the present time upon the subject of spelling is suggested by the vast quantity of spelling books published. The old spelling book, as everybody knows, had a place next to the Bible, not only in the importance attributed

to it, but in the number of copies used. Up to 1885 it is said that 65,000,000 copies of Noah Webster's spelling-book had been sold. While this classic has lost ground in the face of modern competition, the total number of spelling-books of different kinds sold to-day is enormous.

Spelling holds a place of great importance in the popular consciousness and in the opinion of educators; and every little while some one notes with alarm that the rising generation cannot spell, and more attention to the subject is demanded. Nevertheless, complaints from high quarters continue. Dean Briggs, of Harvard, for example, says: "We have boys who cannot spell, men who cannot spell, teachers who cannot spell, college professors who cannot spell and who have a mean opinion of spelling." The results of all the time and effort devoted to this subject are apparently unsatisfactory; and to the question, what should be done, there are various answers, and great confusion of opinion and method prevail.

Lay (21) describes in detail the various methods of teaching orthography, and the conflict of opinion, from the time of Comenius down, and especially the views of modern writers. A brief account of this history will be sufficient.

In the nineteenth century Pestalozzi and others began to study the psychology of the subject. In 1804 Olivier (32) published his Lesebuch, in which he demanded that speech exercises for the purpose of clear articulation and distinguishing sounds should precede the instruction in reading. With him the ear and speech were the important instruments. Most of the writers since Olivier follow one or the other of two leading psychological tendencies; the one emphasizing the ear, the other the eye. Diesterweg (6) may be taken as the leader of the former tendency; Bormann (1), of the latter.

Diesterweg maintained that while the spelling of words in a foreign tongue may be learned by the eye alone, in the living mother-tongue the chief tool is the ear, that the different branches of instruction in language, hearing, speaking, reading and writing are interrelated and form a connected whole. No part should be isolated, and in all the aim should be a perfect understanding of the speech. While in spelling the chief emphasis should be placed on the ear in the lower grades, nevertheless in the later grades the eye should take the lead.

Bormann represents the other important movement, emphasizing the eye. According to him there is no simpler or more secure method than that of accurate copying; for every man retains better the impressions received by the eye than those received by the ear. Just as one who hears only correct speech learns to speak correctly, so one who sees always only correct writing learns by this means to write correctly. Hence the

pupil should be guarded from the representation of any false orthography and guided only by correct word forms. Every word in written speech has its own peculiar physiognomy. The task of orthography is to help the children to imprint the physiognomy of the words upon the mind, a process which naturally occurs predominantly by means of the eye. Hence correct copying should be practiced and the teacher should incidentally, in connection with the reading, call attention to the spelling of words, to differences in spelling and the like. Writing like speaking should be learned mechanically by imitation. Strong evidence of this predominant rôle of the eye and the actual hinderance that hearing may prove to be, is found by Bormann in the alleged fact that all those who are deaf and dumb write orthographically. With them the memory of the word forms is not confused by the auditory memory of sound relations.

Others represent a combination or mediation of these two schools. Kellner (21, p. 49) seems to have had much influence, and he distinguished between the spelling of those words which are written as they are pronounced, where one can truly speak of *orthography*, and those words which are not written as they are pronounced, where we really have *heterography*. For the former class of words the ear is the supreme judge, and the rule is "write as you speak." For the latter class of words, that vary in form from their pronunciation, the eye should be chiefly active, and the rule is "write according to the writing custom." In regard to another class of words the judgment of the pupil should be exercised and attention given to the derivations and the like. Kehr (20) attempted to unite the demands of Bormann and Diesterweg placing the emphasis, however, upon the principles of the former. Dittes (21, p. 54) advocated spelling exercises in connection with the reading exercises, at first simple copying and dictation and the writing down of selections from memory.

The one psychological contribution which seems to have had special influence upon orthography was Stricker's Studies of Speech Images (41). Basing his views on Stricker's doctrine Wawrzyk (42) maintained that along with sight and hearing the muscle sense of the hands and of the speech organs should be considered, since these play an important rôle in the comprehension, retention and reproduction of words. Accordingly, Wawrzyk was the first to emphasize the motor element in spelling, and he rejected ordinary oral spelling altogether.

As Lay (21, p. 60) points out, confusion and conflict of opinion have prevailed from the time of Pestalozzi. Olivier, Grassmann, Harnisch, Diesterweg, Rudolf emphasize the sound and the ear; Bormann and Kehr, on the other hand, the

physiognomy of the word and the eye; Wandes, Heyse, Mohr, finally, the rule and the understanding. Diesterweg especially emphasized the pronunciation. Bormann considered this a disadvantage rather than an advantage in spelling, and Wawrzyk is the only one who points out the significance of movements of the hands and the speech organs. Bormann and Kehr recognize in copying the most advantageous movements for learning a given orthography. On the other hand, Naumann combats the method of copying most strongly. Heyse *et al.* give a system of rules. Harnisch and others make light of rules. Diesterweg *et al.* have many dictation exercises. Bormann and Kehr are hostile to this. All, especially Diesterweg and Kehr, use oral spelling; only Wawrzyk altogether rejects this.

Thus it appears that no writer upon method has succeeded in establishing his opinions and principles sufficiently to win universal recognition. No one has conquered the opinion that he opposed. The reason for all this confusion is easy to see. There are no psychological principles. In recent years the attempt has been made to establish such psychological foundation for orthography.

The Psychology of Spelling. Spelling is primarily a sensori-motor habit acquired like any other habit of this kind by repeated motor reaction to certain sensory stimuli. The habit is a complex one. As Lay points out, the writing movement image of a word is composed of motor images of the separate syllables and letters. The movement images for the separate letters are learned in the first writing instruction. The combination of the writing movement images of the separate letters to the writing movement images of syllables and words is the germ of the whole instruction in orthography, but this is an extremely complicated process. Dozens of muscles must be co-ordinated with definite strength in a definite sequence and with definite accuracy and rapidity. This very complex process goes on unconsciously, of course. The process is similar to that in learning any other motor accomplishment.

In the case of one who has already acquired the habit the psychological process, to describe it briefly, is somewhat as follows: Suppose it is the case of spelling a given name, for example, Worcester. First of all, by memory one recalls the given word. One gives consent to it as a word-to-be-written and forthwith the act of writing the word occurs more or less automatically.

This memory of the word-to-be-written is made up of auditory images of the different sounds composing the words, or of the motor images of the speech movements involved in pronouncing the word, or of the visual images of the different let-

ters, or of the motor images of the hand movements involved in writing the letters, or it may be made up of any two or of all these classes of images.

The modality of the images in any concrete case is determined by two things. First, by the general tendency of the individual's mind, some being ear-minded or having a special tendency to think in auditory images; others being eye-minded or having a special tendency to think in visual images, and still others motor minded, or having a special preference for motor images, or finally, others of a mixed type. Second, the modality of the images is determined by the method by which one learned to spell the given word, being auditory perhaps if one learned by dictation, or visual if one learned by reading, or speech motor if one learned by oral spelling, or hand motor if one learned by copying. In any case the translation into motor terms must occur when one spells the word orally or in writing.

Of course the practical pedagagical problem is to determine by what method one can learn to spell most easily and with the least danger of interference of association, or error. On account of the different mental types the solution of this problem must be largely an individual one. The error of most writers upon spelling in the past has been that each has generalized, perhaps from his own experience, and insisted upon one method as best for all individuals, the result being the conflict of opinion already noted, the teacher who was eye-minded being likely to emphasize the importance of visual images, the one who was ear-minded, the ear and dictation, the motor-minded, pronunciation and copying. But while the solution must be an individual one, it is profitable to inquire what methods in general are likely to be best; and if, as is probable, a method combining all the different images should appear desirable, it is profitable to inquire to what extent the images of these different kinds have a share in the act of spelling under ordinary conditions. Experiments to determine all this were made first by Lay (21).

Experimental Studies. Lay's immediate problem was to determine the value of orthographic exercises, and wherever possible to determine the share which perceptions of hearing, sight, speech movement, and writing movement have in spelling.

Accordingly he tried experiments with dictation, reading, oral spelling, copying. After various considerations and preliminary experiments and modifications he adopted, finally, the following method. Nonsense syllables were used for material. For example, the following:

1. Hearing: Libug, Bollis, Gohlin, Seufil.
2. Hearing with low speaking: Labog, Bulles, Gihlan, Saifol.

3. Hearing with speaking loud: Lubag, Billas, Gahlen, Seiful.

4. Seeing: Ribog, Mellis, Kahlun, Teufar.

5. Seeing with low speaking: Rabig, Meilos, Lihlon, Taitur.

6. Seeing with loud speaking: Rubag, Millus, Kuhlin, Teifor.

7. Oral spelling: Labeg, Bellas, Guhlin, Teufir.

8. Copying: Lobig, Billos, Gehlan, Teifur.

The series of experiments contained eight individual tests. In each test the same number of similar words were used. The series of words in each experiment were several times pronounced by the experimenter, or read by the pupils, or spelled, or copied. The number of repetitions was the same for each series. Then the word series was written from memory on a special sheet, and this given up for correction. In the case of hearing, the words were spelled orally by the experimenter; in seeing, they were written on the blackboard; in the spelling and copying also, the words were placed on the board. Hearing and seeing without speech movement was investigated in the following manner: The pupils, when words were spelled to them, or read, repressed the speech movements in such a way that the jaws firmly closed and the vocal organs remained quiet, a result obtained after some practice. In seeing or hearing with speech movement, they repeated the letters in a whisper or aloud.

The number of repetitions was too great if only very few errors were made; too small if too many errors were made. The fitting number had to be determined first by investigation.

The twenty-four series of experiments with pupils of the people's school included about a hundred class experiments, each experiment embracing about thirty pupils on an average, so that these class experiments equalled 3,000 individual experiments. The results were sufficient to demonstrate that the motor presentations which occur by the activity of the vocal organs and the hands have a predominant share in orthography, and that the ear has far less influence than the eye.

All experiments of the same kind,—hearing, seeing, spelling, copying, resulted without exception in the same way. Of the many experiments only a few gave a contradictory result, and in every case it could be definitely shown that the normal conditions of the experiments had been disturbed by some more or less accidental occurrence.

These experiments were made with children from the first to the sixth school year. With older pupils, who had read and written for ten years, different results perhaps might be expected. Still, from a physiological standpoint, the activity is

essentially the same. The same nerve processes are involved, and there should be the same general result. To test this Lay tried the same experiments with classes in the teachers' seminary. 49 class experiments were made. In all 1,800 individual experiments. Although, as might be expected, the number of errors was less, the same general results appeared.

A striking difference between the average results of the experiments for members of the seminary and pupils of the school occurred only in case of oral spelling and copying. The members of the seminary gave greater attention to the oral spelling than to the copying. The latter was done hastily and in shorter time than the spelling. In the case of the pupils the opposite was the case.

Taking the results of both investigations together, the experiments with the pupils and with the members of the seminary, the number of errors for each individual with the different methods was as shown in the following table:

Method tested.	% of errors per pupil.
Hearing, without speech movement, dictation,	3.04
Hearing, speaking low,	2.69
Hearing, with loud speaking,	2.25
Seeing, without speech movement (reading),	1.22
Seeing, speaking low,	1.02
Seeing, speaking loud,	0.95
Spelling (loud),	1.02
Copying (low speaking),	0.54

"If," says Lay (21, p. 96), "we note the increasing number of errors, then the exercises in orthography are to be arranged in the following order, according to their value: Copying, spelling orally, reading aloud, dictation. According to our experiments with pupils in the People's Schools, seeing excels hearing by twice or three times, and copying is twice as valuable as spelling, two or three times as valuable as reading, and six times as valuable as dictation."

From these results, Lay (21, p. 115) argues that the speech apparatus has a much more important part in orthography than the ear; that speaking the letters is better than hearing them. Again, the experiments with hearing without speech movements gave 3.04% of error. The experiments of seeing without speech movements gave only 1.22% of error. Therefore it appears that the visual image is from two to three times better than the sound images; that sight has a greater share in orthography than hearing. Again, the experiments with seeing and speaking low gave 1.02% of error; the experiments in copying 0.54% of error. In these experiments, copying was seeing and speaking low with the addition of writing. The difference between these two numbers, there-

fore, is due to the motor images in writing. It appears that they decreased the error, as compared with visual images alone, by one-half. The writing movement images thus have a greater share in orthography than the visual images; writing is better than seeing.

Experiments were made, also, to determine the memory for the spelling after intervals of different length. These experiments were based in part upon the investigations of Ebbinghaus, and of Mueller and Schumann, and it appeared that those exercises which gave the best immediate result also gave the best memory for spelling; and Lay makes the general inference that, from the point of view of permanent result, copying, and, in a less degree, reading, and reading with speaking, far surpass oral spelling and dictation.

Further experiments were made to determine the value of printed as compared with script spelling books. These experiments were made in different years, with pupils of different ages, with words of varying difficulty, and in different order, and yet similar results were found in all cases. And they indicated that for practice in orthography script spelling books surpass printed books, that they are about twice as valuable as material for sense perception.

The late Herman Schiller (39), director of the pedagogical seminary at Giessen also attempted to solve the same spelling problem; and at his suggestion Herr Haggenmüller made similar tests with pupils in the third school year of the Vorschule of the gymnasium using German words; and Herr Fuchs with pupils in the lowest class of the Gymnasium (Sexta) using Latin words of unfamiliar meaning. Dr. Schiller's problem was to determine the relative value of the different images in correct spelling. Schiller's results also indicated that sight is a better aid than hearing in spelling, and that in case of both sight and hearing the errors are decreased when these senses are reinforced by speech or writing movements. In general Lay's results are corroborated by Schiller's investigation. The following is the order of value of the methods as fixed by Schiller's tests.

1. Copying with speaking softly.
2. Copying with speaking aloud.
3. Seeing with writing movement.
4. Oral spelling.
5. Seeing with speaking aloud.
6. Seeing with speaking softly.
7. Seeing alone.
8. Hearing with writing movement.
9. Hearing with speaking aloud.
10. Hearing with speaking softly.
11. Hearing alone.

Two Germans, Mally and Ameseder (27), have made a careful technical study and criticism of the results obtained by Lay and Schiller. To quote directly the words of these authors: "If it has been shown that the pupils by the mere hearing of the words have learned least in the way of spelling, that is easily to be understood, but no surprising discovery at all. So much the less, since the words pronounced to the pupils were completely new, and the experimenter established a form of writing for them which varied from the phonetic, although not considerably, still in many cases without the subjects having any experience of this form of writing."

The authors point out further that a universal objection to Lay's experiments in this: what the subjects in the whole experiment had to do was the correct writing down from memory of senseless words which had just been learned. Whoever, therefore, had retained the words themselves well in memory, had undoubtedly accomplished the most difficult and greatest part of the task, and it was hardly so very difficult to arrange the correct, that is the prescribed, writing for the correctly noted word. For the real orthographic errors there remained accordingly little opportunity. And among other criticisms they make the point that the errors in Lay's tests were not comparable to those in orthography. Among other things these writers raise the question in regard to the different results obtained by the different methods of learning tested by Lay.

It is probable that Lay's results must be discounted on account of the sources of error suggested by these writers, and perhaps he attaches too great significance to the differing number of errors by the different variations of method adopted. But in spite of these strictures the main result, namely, the indication of the importance of the motor images in spelling remains, and until further investigations have been made it is advisable, in order to avoid interference of association and error, to depend especially upon the eye and the motor images in learning orthography.

Mr. Smedley (40), director of the department of child study of the Chicago public schools, gives an account of a study of the different kinds of memory among Chicago school children with special reference to spelling. His results are very interesting.

The investigation included tests of immediate sense memory, that is, memory span tests, using digits; tests of auditory memory by reproduction of a series of digits read to the pupils; tests of visual memory consisting of reproduction of a series of digits showed on a card for ⅔ of a second; tests of audio-visual memory, in which the children reproduced a series exposed to view on a card and at the same time re-

peated aloud by the experimenter; tests of audio-visual-articulatory memory, in which the pupils reproduced a series exposed on a card and read in concert by the pupils; tests of audio-visual-hand-motor memory, where the children wrote the digits on paper while the series was dictated and also exposed on a card, the pupils turning the paper face downward at the close of the dictation and reproducing the series from memory on test paper.

It was found that the different memories cannot be tested as isolated memories. In testing the visual memory, for example, it was noted that many children, in spite of admonitions to the contrary, moved their lips and throat. In the auditory tests, too, short lip movements were noted in some pupils.

As regards the relation of memory to spelling ability, it was found that "while usually the better spellers are possessed of better memory power than are the poor spellers, yet there are bad spellers with a high development of memory. Superior memory may make the acquisition of spelling easy, yet it by no means removes the necessity for some intelligent application on the part of the pupil. While most good spellers tend toward the visual type, still there are both good and bad spellers of each type."

Both these investigators make certain pedagogical suggestions. As a result of his experiments and general study and observation, Lay (21) draws several important, practical inferences, as follows: cultivation of a correct pronunciation is of great importance for learning orthography. As much as possible the sense of a word, pronunciation, reading and writing must be united, and the motor presentation in writing is the determining factor in orthography. Again, the instruction in orthography should give to the pupil the habit of imprinting the orthography of each new word that he meets in his reading upon the mind. Since in the usual spelling lesson much time is wasted, exercises in this should be omitted and, Lay thinks, forbidden, by law, as formerly the spelling method in first instruction in reading was forbidden. Dictation may be used in orthography only as a method of examination, and only sparingly and with discretion even here. The so-called copying method, the writing down of sentences, or the like, from memory, is useful since it is most closely related to the orthographic practice in common life. The knowledge of the derivation of words is advantageous in orthography as a means of fixing the attention on the word forms, although it has no direct value in the acquisition of orthographic skill. The rules also, are not directly of value but are important as a means of fixing the attention and arousing the critical sense for orthographic forms. The choice and division of the material of instruction in orthog-

raphy should not follow an orthographic system. It should rather, in its general scope and in details, be related most intimately to the words or word sounds employed in the material of instruction in the regular subjects. In other words, instead of having material for the spelling selected according to a special system it should be selected from the words contained in the regular reading lessons, etc. This last point is of great importance, and much time would be saved if this rule were generally followed.

Dr. Smedley (40) takes the genetic point of view and thinks there is a place for oral spelling with young children. On the basis of his investigation he makes the following suggestions:

"The fact that children have the ear memory stronger during the early years suggests at once that the teaching of spelling to the young will be effective if the ear is appealed to; that there is probably a place for oral spelling; that there should be some pronunciation of syllables with the spelling; that the words presented to the child at first should be, as far as possible, phonetic in their spelling leaving the 'more cruel and unusual' forms of English orthography to be learned in later years when the eye memory has become stronger.

"The investigation shows that there is no 'memory period,' no period in early school life when the memory is stronger than it is at any later portion of the child's life, a period especially adapted for learning to spell. While there are no memory stages, there are undoubtedly periods of interest that are especially favorable for the child's learning to spell; times when, through the influence of companions or teachers, the child is aroused from indifference or from a feeling that spelling is a small part of life to a recognition that it is important."

Dr. Smedley (40) concludes that:

"The aim in teaching spelling should be to render words of the most frequent use automatic, to have them so well known that in writing they will flow from the point of the pen, requiring but little thought as to their formation. The spelling of words is rendered automatic through practice in writing them. Though the first grasp of the word may well be made through other combinations of sense memories, yet the final retention of the spelling of most words should be through the audio-visual-hand-motor memory."

One investigator in this country has found results that seem to be in conflict with the inference made by Lay. A few years ago Mr. B. C. Gregory (14), then Supervising Principal of Schools in Trenton, N. J., made an interesting study of the errors made in dictation exercises. He experimented with two classes. The children were of an average age of 11 years in one class and 13 in the other. The misspelled words were

marked by the teachers, and the returns from the two classes were studied altogether. In all there were 80 papers. The result very briefly indicated clearly this law, according to Mr. Gregory: "That sound is the dominating element in children's spelling," and he infers from this also that oral spelling should have a large place.

Mr. Gregory's investigation, however, suggestive as it is, as he himself suggests is only "semi-scientific;" conditions were not controlled. The criticism may fairly be made that at best his results demonstrate not the law which he formulates but rather that sound is the dominating element in children's *misspelling;* further, that he does not sufficiently consider that his results may have been largely due to the methods of teaching that had been employed in the case of these children; and, finally, in general that he devotes more attention to the question of treatment of errors in spelling than to the problem of avoiding errors. In this, as in all other forms of motor training, the fundamental rule should be to avoid error rather than to correct it.

The contribution of these experimental studies is not specially remarkable. The chief results would probably have been anticipated by most psychologists. But the investigation is very instructive in the light of the history of methods in spelling. It is noteworthy that, with the exception of a few, notably Comenius, who in his simple, common-sense way had a remarkable faculty for getting on the right side and anticipating the future, most writers have neglected the rôle of motor images in orthography.

As Lay (21) points out, the best writers upon method, Diesterweg, Bormann, Kellmer, Kehr, could arrive at no solid foundation in orthography for the reason that the facts and psychological experiments which physiological psychology affords us to-day were unknown to them. From this it appears that thorough psychological studies are necessary for the school man; that innate skill, many years of practice, and higher scientific training, alone, are not enough.

The main result of these investigations is perhaps to show the importance of the visual and motor images in learning orthography. The problems are by no means all solved, yet these experimental studies point the direction in which *terra firma* lies, and it seems probable that by further experimentation a consensus in regard to certain fundamentals may be attained where hitherto there has been an apparently hopeless conflict of opinion.

So much for Lay and the rest and their heroic experiments. Returning to the general subject, three things are obviously essential in the hygiene of spelling: First, economy; second,

avoidance of confusion and interference of association; third, regard for the effect of instruction on the type of mind developed.

1. *Economy.* As everybody knows, a vast deal of time is wasted in the schools in the learning of spelling. As Superintendent Johnson (18) has said:

> "It would not be an impossible task to determine by statistics, approximately, the few hundred, or even thousand words most often written in English. There are defined in the Century Dictionary about two hundred thousand words, but the vast majority of these are seldom, if ever, heard in conversation, and not much oftener seen in print. According to Max Müller, 'A well-educated person, who has been at a Public School in England and at an English University, who reads his Bible and his Shakespeare and all the books in Mudie's Library—that is, nineteen-twentieths of all the books published in England, seldom uses more than three or four thousand words in conversation.' Shakespeare's works contain fifteen thousand different words, Milton used eight thousand, the King James' version of the Old Testament has less than six thousand, and Robinson Crusoe three thousand."

The number of words in the vocabulary of the scholar is probably from 25,000 to 75,000, but, according to Max Müller, he probably uses ordinarily not more than one-fifth or one-third of this number. Prof. Kirkpatrick has estimated the number of words whose meaning is known to him at sight at about 70,000. Prof. Holden has estimated his own vocabulary at somewhat over 33,000 words. Miss Shinn estimated her actual speaking vocabulary at 40,000, and that of her brother, a business man, at 25,000 words. Recent investigations seem to indicate that the vocabulary of primitive peoples and children is considerably greater than has generally been supposed. Dr. Chamberlain (3, p. 162) gives the words in certain Indian Dictionaries as follows: Navaho Indians, 10,000; Dakota, 20,000; Blackfoot, 25,000; Micmac, 30,000; Yahgan, 40,000. But, while as indicated by the studies of Dr. Chamberlain (4) and Mr. Bell, the number of words in a five-year old child's vocabulary. specially if the child comes from an educated family, is probably often greater than the philologists have supposed, and perhaps approximates that of the adult, the vocabulary in daily use, relatively to the total number of words in English, is very small. Prof. Kirkpatrick would put the number of words with which a child of twelve is acquainted at about 7,000 to 10,000. Mr. Johnson, however, estimated that the words used by a class of children below the High School in composition will seldom exceed 6,000. It should be noted, however, that the difficulties of orthography are exhausted in a comparatively small number of common words.

To quote this investigator again:

"The difficulties of English orthography are very largely exhausted in the common words, if not, indeed, in the monosyllables of the language. And the more common the word misspelled, the more doubtful is the literacy of the writer. We attach much more discredit to the misspelling of *does*, *which*, *having* and *getting* than to the misspelling of a word not frequently written. It is wrong to assign to children who miss the commonest words, words they will scarcely use in their composition after they have learned to spell them. But a child who understands and has mastered the difficulties of spelling in a vocabulary of three or four thousand of the most common words is a very accurate speller for the words he will ordinarily use in writing; for other words it is very proper that he should consult his dictionary.

Whatever the number of words that should ultimately be learned, it is probable that in most schools altogether too much time is spent in learning them. Dr. Rice (36), on the basis of the study of papers prepared by some 33,000 pupils in nineteen cities in different parts of this country, seems to have demonstrated that beyond a certain maximum each day the time spent in spelling is practically wasted. In the schools of the nineteen cities where his studies were made the time devoted to spelling varied from six or nine to fifty minutes. He found the spelling of children in the schools giving ten minutes to the instruction each day was as good, on the whole, as that of children in the schools giving fifty minutes per day to the subject.

Dr. Rice maintains that generally with fifteen minutes instruction each day children will learn just as much about spelling as if they have more, and hence anything above this limit is time thrown away. The Committee of Fifteen recommend only fifteen minutes for each day for three or four grades; and yet there are not lacking popular writers who are ready to maintain that five times this amount of time should be devoted to the subject. Mrs. Plunkett, writing in the Springfield Republican, illustrates the prevalent ideas, and advocates beginning near the cradle.[1]

"When," she asks, "should these spelling lessons begin? Not later than when a child is five years old. At that age a half-hour lesson in spelling words of three or four letters, and reading short sentences containing the same words, repeated after an interval, will give the child in the 200 days of the school year command of all the words to 'baker' in lesson twenty-six of Webster, and in definitions he should be taught the different meanings of words that sound alike, and also different meanings of words that are spelled the same."

Dr. Cornman (5) has made an extensive investigation of the ability of school children in Philadelphia schools in the subject of spelling, and studied his results with such care that his work

[1] Boston Evening Transcript, July 29, 1901.

deserves special attention. His tests included (1) lists of spontaneously selected words; (2) lists of specially selected words written in vertical columns from the dictation of the teacher; (3) series of short sentences containing selected words written from the dictation of the teacher; (4) spelling papers of the regular term examination set by the superintendent of schools; (5) compositions and other written exercises of the regular schoolroom work.

In two schools, the Northwest and Agnew schools, where there was incidental but no special instruction in spelling, the results at examination after five months were about the same as in the other schools with special instruction.

The averages of the marks of the term examinations of these schools, in comparison with those of other schools, are shown in the following table (5, p. 59):

	Northwest and Agnew.	Other Schools.
Grammar grades,	77.3	73.9
Primary grades,	66.2	66.5
All grades,	72.3	68.0

The results seemed to warrant the continuance of the experiment, and consequently during the school years ending June, 1899, and June, 1900, the same conditions were continued and at intervals tests were given. The result of these tests did not show any marked differences between the pupils who had special instruction and those that did not, that is, with the standard of measurement of proficiency employed by Dr. Cornman (composition tests, four column tests, regular term examinations), the pupils spelled about as well one year as another in spite of the omission of the daily instruction in spelling.

As a result, then, of this three years' experiment,—"the conclusion, therefore," as Dr. Cornman argues, "is forced upon us that an influence, the suspension of whose operation for three years is not plainly manifested in such a series of tests as those described above, is of so little importance as to be practically negligible (5, p. 65).

The general result of Dr. Cornman's investigation is in harmony with the results found by Dr. Rice; and it appeared that the improvement in accuracy of spelling was a function of age, grade, and general mental development rather than of the quanity of special training in spelling itself.

Whatever deduction may be made for possible sources of error, and it is probable that they would not greatly modify the results, it is clear that special instruction in spelling has no such result as instruction in other subjects. In few if any other subjects would it be possible to omit all instruction for three years and yet show so little difference between the work

of the pupils who had special instruction and those that did not.

The incidental teaching referred to, however, did not mean that spelling was totally neglected. Words likely to be misspelled were placed conspicuously before the pupils when they were engaged in an exercise in which the words were likely to occur. Pupils were taught to consult the dictionary, mistakes in written work were corrected; thus an effort was made to prevent mistakes and to detect and correct them. Cornman's investigation indicates that the average teacher is able to employ such methods without loss of effectiveness; and, on the other hand, the teacher who is unable to do such work well cannot make up for deficiency by any amount of specific drill. To quote the words of Dr. Cornman: "The spelling result is a function of the general pedagogical health of the class, and under normal conditions is a quite constant quantity altogether independent of the method of teaching. In other words, given a class making fair progress in its general work, and its spelling result, as measured by a composition test, may be *predicted* with scientific accuracy, no matter what the daily procedure in regard to the teaching of spelling may have been" (21).

Among his conclusions are the following:

"That the pupils neither gained nor lost appreciably in spelling proficiency;" that "the percentage of correctness of spelling for pupils of any school grade is a fairly constant quantity for that grade;" that "the amount of time devoted to the specific spelling drill bears no discoverable relation to the result;" that "the degree of general mental development, as measured by the school grade of the pupil, is the most important factor contributing to the accuracy of his spelling;" that "the spelling result varies with the variations in the general progress of a class;" that "it is therefore advisable, in view of the economy of time, to rely upon the incidental teaching of spelling to produce a sufficiently high average result."

These results of investigation have been corroborated by the observation of practical teachers (37) who often have benefited overworked pupils by devoting less time to formal drill and by giving more attention to incidental instruction. The English child's burden in orthography seems to be in large part imposed by scholastic convention and tradition rather than due to the inherent difficulties of the subject.

2. *Interference of Association.* It is important in teaching spelling to avoid interference of association. Every error means confusion and interference; and the choice of words, the methods of instruction and length of period should be devised with constant regard to the avoidance of this evil. The English language seems peculiarly liable to cause confusion of association.

English orthography is largely a matter of arbitrary association. The learning of a series of associations involved in acquiring the correct spelling of a given word may be a source of confusion in regard to the spelling of another word apparently similar. These difficulties of English orthography have been frequently pointed out. Mr. McKay (26), superintendent of education for Nova Scotia, has put this graphically as follows:

"Were our language phonetic in its written form, our children could be taught to read within two or three weeks at the longest, anything about which they could talk intelligently. The most unpleasant and monotonous work of their early years at school now, would then vanish. Every sound having its sign and every sign representing its sound, the task is simply mastering some 40 signs."

Professor Sayce of Oxford (26), also states the difficulties forcibly: "English spelling," he says, "has become a mere series of arbitrary combinations, an embodiment of the wild guesses and etymologies of a pre-scientific age, and the haphazard caprice of ignorant printers. It is good for little else but to disguise our languages, to hinder education and to suggest false analogies." Gladstone is reported to have said that he would go mad if he were a foreigner and had to learn English. And Mr. MacKay quotes Max Müller to the effect, "that a child who believes what he is taught in learning to spell the English language, will hereafter believe anything." In a single word, the spelling of English is a matter of convention, and the conventional associations must be learned by heart by every one who would spell correctly.

These writers, however, go to an extreme and have neglected an important aspect of the psychology of spelling. Against Mr. Gladstone's hypothetical insanity should be placed the testimony of a psychologist who has had actual experience and remarkable success in learning the English language. Apropos of the difficulties of foreigners and proposed reforms Prof. Münsterberg (31) writes:

"But can we doubt that the alteration of the sixty-two participles works diametrically against his comfort? *Kist* is now to be written like *list*, *prest* like *rest*, *discust* like *disgust*. Even the obscuring words with a double meaning have been increased: *mist* is now *mist* and *missed; past* is now *past* and *passed;* and yet nowhere unity; *wisht* but not *fisht; winkt* but not *linkt*. You could not make it worse for the foreigner; whether pleasant for the English-born, it is not for me to utter an opinion.

"The vowels do not fare better than the consonants. Of course, the English child, who hears the simple sounds of *though* and *through* in the nursery and learns much later how to write them, may be irritated by the complexity. But the foreign schoolboy who sees words of that type has not the slightest difficulty with them. To learn how they are pronounced is very easy because they stick in the imagination just through their curious configuration; no German or French word looks like them—they are taken as interesting freaks of lan-

guage, which are the more impressive on account of their very originality. Just so it was easy for us, in the geography lesson, to read the word 'Worcester.' Such grotesque abnormities are quite handy for the foreigner. Now he is suddenly to see the word *tho* written like *who*, and once again he loses a convenient landmark in the printed sentence. But perhaps he is still more puzzled by *thru* when he is required to speak it like *shoe* and *true*. And with the edict of the Board that *clew* become *clue*, *queue* become *cue*, and *woe* become *wo*, the helps for the eye are gone. You have only to write the three words *to*, *two* and *too* simply *tu* in harmony with *thru* to make the phonetic victory complete. Is this a help to the foreigner who asks nothing but to see with ease the differences between the word?"

The complexity of the process in learning orthography is well illustrated by Lay (21) in his analysis of the act of spelling the word Sahlweide by the different methods. For example, where the teacher emphasizes the ear and the rule the following are the important facts:

The act of orthography in the practically most important cases has for its starting point the concept. Second, the external act, the carrying out of the writing movement for the given script picture is preceded by an inner act, a conflict of motives, a conviction, a consideration, a strife whether the movement for Sal or Saal or Sahl, etc., for Waide, or Weide or Weite, etc., should be carried out. Third, the striving motives are rules, speech-movement-images, sound images, derivation or analogies, Weite from Weit, Saal from Saal (room), and script images. Fourth, the goal of the contest is the motor image. Fifth, those images conquer which appear in the consciousness with the greatest clearness and vividness. Sixth, if a writing movement wins, then this immediately brings up the writing movement without any intervening act, that is, the hand, under certain circumstances also the foot or some other part of the body, moves corresponding to the motor image whether the letter is right or wrong.

In such a complex process interference is liable to occur unless care is taken. In regard to certain words many persons are the victims of chronic interference of association. Examples are the noun *advice* and the verb *advise;* "*principal,*" an individual, and "*principle,*" a rule of conduct, words with *ie*, *ei*, *or*, *ar*, *er*, *able*, *ible*, *tion*, *sion*, etc.

In some respects prevalent methods might be revised with advantage. The usual method of teaching the spelling of homonyms, for example, is to present them simultaneously. The result is apt to be interference of association. To avoid this they should be taught separately. The very similarities that are supposed to aid the pupil become the source of confusion. In such cases the slight difference, not the general similarity, is the important thing.

This, I take it, was very much what Jean Paul Richter (38)

meant when he said: "Resemblance, the rudder of recollection, is the dangerous rock of memory.—Thus, the correct spelling of very similar words, such as *ahnen* (to forbode), *ahnden* (to revenge); *malen* (to paint), *mahlen* (to grind),—is more difficult than that of totally different ones." Applying this principle pedagogically he says: "It is incomprehensible to me how people fancy they can teach children to read or write the letters easily by pointing out their resemblances, and laying before them at once, i, y; c, e; or, in writing, h, k, etc. The very opposite plan ought to be pursued; i should be placed next g, v next z, o next r; the contrast, like light and shadow, make both prominent. The fast-rooted dissimilarities serve at last to hold fast the resemblance that exists among them."

An error of the kind to which teachers seem especially prone prevailed to a large extent in the early part of the 19th century. It was introduced by Zerrenner in 1814 (21). He published lists of sentences containing examples of both correct and incorrect orthography, the latter to be corrected by the pupils. Baumgarten and others systematically carried out this method of teaching spelling by the correction of examples of false orthography, and even Diesterweg in his *Praktisches Uebungsbuch* gives sentences with substantives written with small letters and other errors to be corrected. Such a method puts a premium upon interference of association; but it may be suspected that it is not altogether obsolete to-day. Fitch (11, p. 201) refers to it as not uncommon in England.

It should be noted that spelling cannot be divorced from reading, and whatever tends to make the process of reading easy and to prevent interference of association is likely to be helpful likewise in orthography. Interference of association is often less likely to occur in reactions to two different groups of stimuli, *i. e.*, two different complex situations, than in case of stimuli that represent relatively simple situations. This, again, has been clearly stated by Professor Münsterberg (31, p. 103). The greater the number of stimuli the easier the apperception.

"In just this way the written image may tell us much which seems logically superfluous (since it brings out elements of the word that cannot be pronounced), and which phonetic spelling seeks to abolish. But just as well might we propose to close one eye in reading, for the reason that the nervous processes in the second open eye and in the corresponding half of the brain are a shameful waste of neuron activity. Indeed, we can read 'just as well' with one eye, and hear with one ear; and yet nature knew better; this luxury is economy. Give us as many optical hints for the discrimination of the words as possible, and the more we apparently waste, the more we save. Simplicity and uniformity are the only real waste, because they

demand from us an amount of attention which is ruinous in its cumulation; they prehaps reduce the expense for printer's ink, but they increase neurasthenia among the millions of newspaper readers."

3. *Mental Habits developed.* We should judge any method by the habits of mind that it is likely to develop,—whether habits of concentrated attention, orderly association, and healthful mental habits in general, or of desultory attention, confusion of association, and the like.

As regards the type of mind developed by the methods of instruction in orthography, we as yet know relatively little. To what degree one is made eye-minded, ear-minded, or motor-minded by methods of instruction, is still a matter to be determined. If it should appear that methods in orthography have any considerable influence in determining the type of mind, then some, like Professor Patrick, of the University of Iowa, might maintain that it would be wise to use oral spelling to a considerable extent to off-set the tendency in so many subjects to neglect the cultivation of the ear.

Miss Carman (2) in a study of bad spelling finds that those who are chronically poor spellers are also characterized by poor power of observation for printed letters, simple figures, and the like. Her first test was as follows:

The pupils were given a printed page from Appleton's Fourth Reader containing 100 misspelled words. They were asked to mark each misspelled word as quickly as possible.

The time was accurately recorded. The average was:

	Time, seconds.	Words omitted.
Good spellers,	130.1	8.9
Poor spellers,	199.6	28.1

The next test was with two cards containing each ten letters of various sizes, and irregularly placed. These were exposed to them for five seconds, after which they wrote as many of the letters as they could.

The average mistakes were, for the good spellers, 6.6; for the poor ones, 8.2.

"The last test consisted of four cards on which were forms, such as triangles, circles, squares, lines parallel and otherwise, and some figures of undefinable shape. These were also exposed for five seconds, after which they were to be drawn on paper. The average mistakes were: for the good spellers, 11; for the poor ones, 11.6."

"Ability to spell well, therefore," Miss Carman concludes, "probably implies not a *general* habit or power of observation, but a *special* ability to notice small differences in *words*.

"The vision of each of these persons was tested, and showed satisfactorily that it was no factor in the case."

Miss Carman is probably right in this inference, but a number of other factors doubtless contribute to the ability to spell well as suggested by the complexity of the mental process. Whether poor power of observation for small differences in words is the cause of the inability to spell, or whether improper training in spelling is one cause of the lack of observation for small differences, there is at least an interesting correlation here. It is probable, however, that the special training in spelling does not contribute to general power of observation.

The Chicago studies indicate deficiency in spelling is likely to be correlated with sensory defects and inferior memory power, but, nevertheless, they do not demonstrate any necessarily causal relation in this respect. As regards the comparison of good and bad spellers Dr. Smedley (40) reports:

> "Each teacher in the Ogden School furnished the names of the five poorest and the five best spellers of her room. This gave an opportunity to study the characteristics of good and bad spellers. While on the whole the good spellers have decidedly better memory power than the bad spellers, yet there are individuals among the poor spellers who are superior in memory power, and individuals among the best spellers whose memory power is scarcely up to the average of their age. While this native power of sense memory plays an important rôle, it is by no means the only factor in learning to spell.
>
> "It should be added, also, that while the number of sight and hearing defects is greater among the poor spellers, yet there are among the very best spellers pupils with marked sensory defects."

In determining the practical value of pedagogical experiments one must always keep in mind that it is not a question of establishing results on a solid psychological foundation beyond all source of error and possibility of criticism, but rather a question of whether the given results furnish a more trustworthy ground for methods of instruction than mere personal opinion or tradition. The problems of the school are practical problems which must be solved immediately in one way or another without waiting for the ultimate verification of scientific results. The recent investigations by Lay (21), Schmid,[1] Cornman (5) and others show that in elementary instruction there are many important questions which it is impossible to solve by intuition, by the pooling of opinion, or by ordinary observation, but that special experimental investigation is necessary, and this often in order to come to close quarters with the facts.

Conclusion. The chief points that seem to be established by investigation thus far may be put briefly as follows:

1. The larger part of the instruction in spelling should be given incidentally in connection with reading, writing, and other subjects.

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[1]See article by the writer, on Home Study, *Ped. Sem.*, June, 1905, Vol. XII, pp. 213-230.

2. Special instruction in spelling should not be begun before the age of 10 or 12.

3. Not more than fifteen minutes a day for three years should be allotted to special instruction in spelling. This is the amount of time suggested by the Committee of Fifteen and should be considered the maximum.

4. Instruction in spelling should have regard for individual differences of the reproductive imagination.

5. Many different methods may be wisely used, but for the majority of children the methods of writing, and specially of copyiug seem to be the most efficient, appealing to the visual and hand motor images.

6. The psychology of association and the need of avoiding interference of association should always be regarded; for example, the avoidance of error rather than the correction of error, the automatization of the orthography of simple typical forms, and the isolation of homonyms and the like are advisable.

7. Apparently the drill in spelling develops a special power of observation for small differences in words, a special habit of preperception, but does not have any particular value in general mental training or in developing a general power of observation.

8. The reforms in spelling now advocated seem to be in a large part of the cases desirable, as *honor* for *honour* and *favor* for *favour*, and the like; but in many other cases as *mist* for *missed*, *kist* for *kissed*, and the like, the changes suggested are open to serious question from the point of view of psychology and from regard to the demand of hygiene that interference of association should be avoided.

9. It is likely to be found that such simplifications in orthography, important as many of them are, would amount to relatively little compared with the great possibility of economy to be looked for from improved methods which have regard for the principles of psychology and hygiene.

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FLOWERS.

A Polish Study by Angelica Scyz.

Translated by Madam Anna Grudzinska.

The study of children's interest in flowers, by Miss Alice Thayer, published in the *Ped. Sem.*, June, 1905, suggested the present study and the same questionnaire was used, that the data might be compared and the following questions investigated:

Do children of different nationalities present different types?

Are there psychical traits common to children of different nationalities, breeding and education?

Are there points which are universally true for every child, American, English, Polish, etc.?

In order to render comparison easy, the outline of Miss Thayer's paper is followed and only the points mentioned by her are touched upon. The material is the answers of 397 Warsaw girls of ages from nine to thirteen years inclusive.

Flowers known to children. The list contains the names of 132 flowers; an average of 11 flowers for each child. The growth of interest is very visible in the answers of the children, each year showing increase in the number known. Children of nine and ten years name upon an average 9 flowers. Children of eleven years, 10 flowers. Children of twelve years, 13; children of thirteen, 15; children of fourteen, 17; children of fifteen, 16-17.

In comparison with American children, Polish children stand somewhat below in the number of flowers mentioned; in quality, they are almost the same.

The ten flowers most frequently named are the rose, by 95.7% of the children; violet, by 78.5%; cornflower, by 67.1%; lily of the valley, by 66.4%; gillyflower, clove pink and pansy, by 60.7%; lily, by 51.4%; forget-me-not, by 44.2%; tulip, by 43.2%; narcissus, by 40.7%.

By comparison it appears that Polish children, like American, name the rose and violet most frequently, but the pansy, although one of the best known, falls from the third to the seventh place.

Favorite flowers. The flowers best liked are in order of preference, the rose, violet, mayflower, lily, gillyflower, forget-me-not, pansy, corn-flower, narcissus and elder. Many children

do not give reasons for their liking, such expressions occurring as "I like this flower because I like it," or "because it pleases me." The number of such answers diminishes greatly with increase in age, that is, with growing thought and reflection. Answers without reason given, were for children from nine to ten, 8%; for eleven years, 20%; for twelve years, 6%; for thirteen years, 6.3%; for fourteen years, 0%. The fact that the most imperfect answers came from children of eleven years tends to confirm the observations of many scientific workers that the age of eleven brings a mental arrest, due probably to physical growth and development. The children who give reasons for liking, mention oftenest fragrance and beauty (chiefly beauty of color), 81.2% mentioning fragrance as chief factor in liking. Many children who gave beauty of color as a reason for preference, mentioned several flowers of different colors, thus showing that preference was not restricted to any single color. Those children who showed a preference for one color give as estimated by frequency of mention the following order of colors preferred. White, blue and lilac. Yellow and red have the fewest admirers, and flowers mentioned of these colors are of the most showy and brilliant kinds. These results agree with those of Miss Thayer. Polish children, like American, are not fond of *yellow* flowers. There is, however, a difference in regard to wild flowers, Polish children giving them a decided preference and saying that they like them because they are so modest. These girls seem to be peculiarly sensitive to the charm of simplicity.

Beauty of form appeared to make much less impression than fragrance or beauty of color, only rare flowers, like chrysanthemums or orchids, being admired for their shapeliness.

Other reasons for liking were the beautifying effect upon houses, gardens, etc.; their symbolic meaning, for instance; "I like the lily as the flower of innocence," "the forget-me-not as the flower of remembrance," etc.; their early appearance in spring, *e. g.*, "I like the primrose, as it comes earliest;" lasting qualities, as mignonette, which "remains fresh after other flowers have faded;" personal remembrance, as when a girl of fourteen says she is fond of georginum because it grows on her father's grave; usefulness—though this cause was mentioned by only three among 376 children. One said that she loved the flowers of corn and wheat "because they will make flour;" another child, the rose, "because one can make comfits from it," and a third liked the blossoms of pears and apples best.

Polish children love flowers to such a degree that 19.3%, *i.e.*, nearly one-fifth of the whole number answering, say that they love all flowers without exception. Some, when asked what flowers they did not like, mentioned nettles, thistles and darnels; others give individualistic answers. Often the same

flowers are mentioned as liked and disliked, the reason for dislike being a disagreeable odor or the absence of fragrance. The same thing was noticed among American children. Differences in regard to same flower occur, *e. g.*, one girl is fond of heliotrope because of its pleasant odor while another dislikes it "because it smells sickish." Others have acquired a dislike of certain flowers through unpleasant experiences, as nettles or thistles. Some are disliked because of the yellow pollen which sticks to the nose or because they have small flies or bugs on them. A few say that they do not like certain flowers because they are ugly. One girl of thirteen says, "I do not like asters because they look vulgar." Children who mentioned color as a cause of dislike did so only of yellow. Some mentioned the harm done to fields by the darnel and other weeds, as a cause of dislike, and some spoke of sad associations, as with immortelles.

Animism. The question "do flowers feel" was answered by 86.4% of the children in the affirmative and by 21.7% in the negative, the remaining answers being indefinite as "flowers feel but not as we do." Younger children say that flowers do not feel oftener than older ones, showing that the analogy between animals and flowers which the latter have learned in school influences the replies greatly. To some, the sight of damaged flowers is very depressing. 70.4% of the children questioned regret injured and faded flowers and are indignant at other children who "torment them." 38% are indifferent and 31% want "to put the poor plant in water and revive it." 20% compare the lot of flowers with the lot of men. Some of the answers are very interesting, *e. g.*, "Flowers feel because when autumn comes their leaves turn yellow and their heads hang down as if complaining of their sad lot." A girl of thirteen answered the question, "What impression does a broken and faded flower make upon you?" "It makes the impression of a young Polish boy who is forced to leave his beloved country and dies in exile, lonely and forgotten like this flower." Another girl, of fourteen, answered, "A broken flower makes on me the sad impression of a man full of better endeavors and tendencies, who thought he was strong enough to rock the whole earth to its foundations but who meets with brutal reality and dies in inactivity."

In answer to the question, "Do flowers resemble people," 77.3% gave an affirmative and 14.5% a negative answer. Some gave the answer, "I don't know." As to the kind of resemblance, the larger number (185) answer from a nature study point of view and say that they resemble men because they have an organic life, eat, breathe and grow as we do, *i. e.*, are living creatures. Thirteen girls say that flowers have

their own language and can talk, six say that, even outwardly, flowers resemble men, *e. g.*, the pansy; seven say that there is a symbolic likeness, *e. g.*, "violets which grow amongst grass resemble people who live in shadow and are humble;" "the tulip grows tall and is like haughty people." A girl of thirteen says, "I love flowers and I love people, so they are like one another." She further explains that both are made by God so they must be alike. Thirty-six girls say that flowers resemble people, without giving a reason. Only 167 girls were asked the question, "Would you like to be a flower or like a flower?" 78 answered affirmatively, 60 negatively, 29 left the question unanswered. Three of those who would like to be a flower, give as a reason the happiness of flowers who live in the fresh air. Here is to be noted the longing for freedom and fresh air peculiar to town children. Twelve would like to be flowers because flowers have such a sweet scent; eighteen, because flowers are beautiful. One would like to be a lily because the Virgin Mary loves lilies; two would like to be shy and innocent as flowers; three would like to be loved by people as flowers are; one would be useful like a rose "because one makes good things of her." Some of the answers show a poetic conception. A girl of thirteen writes, "O how I would wish to be a flower, the rays of the dawn would bathe in the dew drops and gild my robes." Another girl of fifteen says, "I remember when often as a child I dreamed of being a flower. I thought that if I were a flower, I should always be happy, free from trouble and pain. I wanted to be a rose, and be as beautiful as she, or to be a red-clover or a forget-me-not, to be loved as they. But all my thoughts and wishes ended in one chief desire, to be a violet. The violet was in my eyes an ideal and I thought everybody ought to be like it, to have great qualities but not to think about them."

The children who gave negative answers do not possess these poetical tendencies but they seem to comprehend life better. As to the reasons for negative answers, twelve say that a flower can be plucked any minute and die; two say that a flower dies quickly; four, that they do not want to think about impossible things, four, that they do not want to be flowers because God has made the human beings; two think that flowers are useless and human beings can be useful. One sees that these children are satisfied with life and have the instinct of self conservation which characterizes the normal child.

Play. In the play life of children, flowers play a great and diverse rôle. 81.6% of our answers show that flowers are worn and used in play, 14.5% do not play with flowers, and 3.9% give unsatisfactory answers. Most frequently, children like to make wreaths and nosegays, the first being mentioned 143 and the

latter 148 times. Other ways of using flowers depend largely upon the education and environment of the children. Older girls love to gather and dry flowers or to draw and paint them. Little girls who like dress and dressing up trim their own heads and frocks and those of their dolls with flowers. Those of a religious tendency adorn altars with them, those of an artistic nature decorate their rooms with them, the sentimental use them in various ways to foretell their future, making use of formulas similar to those in vogue among American children. A girl of thirteen says, "When I was seven I played at mock weddings with the other children; we pinned on veils and dressed in flowers. When I was five, I played that I was going with a company to Aestoktow,[1] and we always took ferns in place of flowers." There seems to be a typical difference between children who do not play with flowers, one class is indifferent to plant life, because their homes and environment are such that they never come in contact with nature, the other is made up of very sensitive children who do not want to play with flowers for fear of harming them. One little girl says that she not only never plays with flowers but that she cannot bear to see them on wires. Many children say that they play with flowers but in such a way as not to harm them.

Superstitions and legends. Many children mention superstitions in connection with flowers; others, legends and traditions.

The commonest superstition is in regard to the mallow which is said to harm the eyes if touched. White flowers, a four-leaved clover and a five-leaved elder bring luck; burned houseleek causes recovery from sickness; smearing a blister with juice of the cactus causes a blister to heal at once; the pollen of the forget-me-not (the peasants call them frogs eyes) falling into the eyes causes one to see all the treasures of the earth; dreaming of a nosegay of flowers is a sign of death in the family.

Legends and tales make strong impressions upon the imaginations of children. They love to tell them and endeavor to explain the origin of flowers, *e. g.*, a girl of eleven, very poor, tells of the dandelion. "There was once a poor orphan, who had no father and mother. She was wandering about in the mountains, praying to God to let her die and be with her parents. God listened to her prayer, made her into a flower and took her soul to heaven." Another legend which comes from the highlanders of the Tatra (the highest Polish mountains)

[1] A Polish town, with an image of the Virgin Mary, known as a place of miracles. A sort of Lourdes, Mecca and Medina for Roman Catholics.

relates that when Christ was born, a highlander journeyed to Bethlehem to see him, but because of the great crowd he could not get near enough to actually see the child, so he bent his stick and leaped through the air high above the heads of the crowd. The virgin was delighted with this feat and gave him a piece of the child's swaddling clothes, which she told him to preserve and scatter among the mountains. The highlander did so and everywhere that the white threads fell, white flowers sprung up.

A well known superstition is in regard to ferns, which are said to bloom once a year, on the 23rd of June, St. John's Eve, at midnight. Whoever finds the fern flower will be happy and find treasures.

Lilies are said to have bloomed for the first time on the grave of a poor but very good orphan, and in the crown of each was written "Ave Maria."

Mayflowers are said to have sprung from the tears of a little girl who went to Heaven, and although it was very pleasant there, she longed for her mother, her home cottage and for the fields and valleys of her native village, and began to cry. Wherever a tear fell, there grew a mayflower.

A girl of fourteen relates the legend of the pansies, which she heard from her nurse. There were once two brothers who loved each other dearly. They had a bad stepmother who had two children. The stepmother, out of envy and badness, killed the two brothers, and that is why the two upper petals of pansies are dark; they mean the two murdered brothers; the three lower petals are lighter, and represent the stepmother and her own children.

The story of Narcissus, who was so vain that he spent all his time in gazing at his image in the water, so that the gods turned him into a flower for punishment, is related by two children.

Conclusions. Summarizing the data above collected leads to the following inferences:

1. Flowers arouse great interest among children. This interest increases with each year, together with the broadening of ideas and growth of the intellect and æsthetic sense. The earliest reasons for liking flowers are color and fragrance, and they furnish a means for training in color discrimination; later come reminiscences, associations and symbolism.

2. The greater number of children see living creatures in flowers and feel sympathetically pain and injury inflicted upon them. This fact offers the pedagogical suggestion of using it as a means of inhibiting the tendency of children to destroy, and of arousing their nobler feelings.

3. The question, "Would you like to be a flower," brought

answers which plainly show the children's love for the sun, fresh air and freedom. Some children envy flowers because they can always live in fresh air, sunshine and freedom; others pity them because they cannot run about. These feelings are more strongly accentuated in those children who have spent their early years in the country and have then moved to the city in order to be educated. Gray town buildings and hard school benches oppress them.

4. The interest in flowers which children develop shows their impressionability in regard to nature. In accordance with this, the education of children should take into account the direction of their attention to the beauties of their nearest surroundings. Vacations spent in the country, in woods and fields, even a small garden behind the house, are factors in education which need to be emphasized.

CONTRIBUTIONS FROM THE CHILD-STUDY DEPARTMENT OF WILSON COLLEGE.

By Amy E. Tanner.

Children's Ideas of Honor.

The following questions were asked 615 boys and girls between the ages of 8 and 18 years, most of them being between 11 and 15 years.[1]

1. Would you tell your mother if you were sent on an errand and stopped to play? (If you were sent on an errand in a hurry and stopped to see a friend would you tell your mother?)
2. If you were asked whether a playmate (a friend) had done something wrong, would you tell on him? Would you lie to protect him?
3. Would you let some one else be punished for what you had done?
4. Would you peek in hide-and-seek? (Would you cheat in a game to win?)
5. Would you take flowers or fruit from a yard without permission?
6. If you found something and knew the owner, would you return it if you disliked him? If you liked him?
7. If your mother gave you 12c. to buy something, and it cost only 10c., would you keep the 2c. without her knowledge?
8. Would you put damaged money into a slot machine? Would you pass it off in a store?

Age seemed to make little difference in the character of the answers, but some differences between the boys and girls appeared, which will be discussed later.

The answers to questions 3 and 7 were mainly negative, 95% saying that they would not allow any one to be punished for what they had done, and 90% saying that they would not hold back any change from their mother.

In answering question 1, 71% of the children say that they would tell their mother, and only 15% that they would not. The rest of the answers are conditional. Sixty-five per cent.

[1]The words in parentheses indicate the form of the question used with the older children.

would not tell on the playmate, as against 35% who would, but only 17% would go so far as to lie to protect him, as against 71% who would not. Here, as in adult life, the passive virtue of *laissez faire*, combined with the feeling that tattling is most wrong, appears far more common than the aggressive virtue which holds itself responsible for its neighbor's sins.

Only 17% would cheat in a game, as against 71 % who would not, and 13% return conditional answers.

In question 6 we hoped to bring out the effect of personal feeling upon morality. We found that 72% of the children would return the article even if they disliked the owner; while 92% would return it if they liked the owner. That is, personal like or dislike would change the action of 20% of the children.

Differences between the boys and girls show clearly in question 2. Here, 46% of the girls would tell on their playmate, as against 25% of the boys. That is, almost twice as large a number of girls as of boys would tattle. This seems to show either that the girls' consciences are more sensitive than the boys', or that they are lacking in the *esprit de corps* of feeling of loyalty to one another that boys have to so marked a degree.

In the matter of cheating in a game, of taking forbidden flowers, and of using damaged money, the boys are greater sinners, showing, without question, the greater temptations to which they are subjected even so early in life. Twenty-three per cent. of the boys would cheat in a game, as against 12% of the girls; 31% of them would take the flowers or fruit, as against 11% of the girls, making a total of 20% of the whole number who would take it, and 74% who would not.

Forty-five per cent. of the boys would put damaged money into a slot machine, while only 18% of the girls admit that they would, making a total of 30% of the whole number who would do so, and 65% who would not. Still worse, 52% of the boys would try to pass off the money in a store, while only 5% of the girls would, making a total of 26% of all the children who would do so, and 65% who would not.

In the answers to all of these questions, except 3 and 7, it is interesting to notice that the per cent. of self-confessed wrong doers runs between 15% and 30% of the whole number, the average being 20%. In the questions on the College Woman's Code of Honor, the average per cent. was 25%, a little higher. That is, if these figures are representative, we may expect to find about 20% of the children in any school perceptibly lower than the rest in their moral tone, and in their sensitiveness and readiness of response to moral stimuli. In all probability,

the per cent. is in reality a little higher, as some children would doubtless write down, not what they feel that they would do, but what they know that people would expect them to do.

Now, the interesting question to the teacher is, what the child really thinks of the moral character of these acts which he says he does?

We can hardly imagine that he thinks them very wrong, or he would not own to doing them, even though sheltered by an anonymous paper. On the other hand, it is hard to see how he can avoid knowing that most children and grown people condemn them, or how he can avoid feeling some shame at doing them, or at least, that desire to keep them secret, which is the beginning of shame. Doubtless, a few of such children are desirous of the reputation of the "bold, bad villain," but surely not 20% of them are.

It seems more probable, and certain experiences of the writer within the last few years bear out this idea, that while such a child is conscious, in a vague way, that others think such acts wrong, he has never had it brought home to him that others despise him for doing such acts—that an inseparable accompaniment of doing such acts is contempt and distrust from his companions. Conscience, as Baldwin says, is eminently a social thing, and hurts one much more after the sin has been discovered than before. I would modify this a little, and say that it does not hurt to have the sin discovered unless it is also condemned and brings in its train some sort of social ostracism. In all probability, most of the 20% of children who do these wrong acts look upon the differences between them and other children as mere differences of taste, such as liking different stories, or different styles of trousers or hats. If these children were only made to feel the scorn of their associates, their moral reformation would be ludicrously sudden, and probably would be genuine, even though ludicrous.

Children's Religious Ideas.

The following questions, which follow in the main some made out by Earl Barnes, were asked of 315 children between the ages of eight and fifteen years.

1. God: Where is he? What does he do? Why do you love him? Are you afraid of him? Why?
2. Christ: Who is he? Where is he? Do you love him? Why? How does he help us now?
3. Heaven: Where is it? What must people do to go there? What do they do there?
4. Hell: What must a person do to go there? What is it like?

5. Prayer: Why do people pray? Do they get what they pray for?

One question was also asked on the soul, but the children were evidently at a loss for an answer. Most of them professed ignorance except that they were sure that they possessed a soul.

Most of the children who answered the questions were of Pennsylvania Dutch origin, and with few exceptions were Protestant, the largest denominations being the United Brethren, Lutheran, Methodist, and Presbyterian. The character of the answers does not seem to depend upon the sect to which the child belongs, nor upon the age, except in some instances which will be noted later.

In answering the question, "Where is God?" 85% of the children give the answer to be expected—that he is in Heaven; 8% say that he is everywhere, and 5% admit ignorance.

Their ideas of what God does are much vaguer, 17% saying that he helps us, and 12% that he teaches us to be good. But 41% confess that they do not know, the boys being greatly in the majority. This difference between the boys and girls appears in all the tables, and seems to agree with the observations made on the first questions of children, which show that girls ask more questions about religious matters than do boys. Perhaps this question was too vague to get good answers, and yet, if the children had had any specific teaching along this line, would they not have been able to give some answer?

Fifty per cent. of the children love God because he is good to us, and 17% love him because he loves us. About the same number are not afraid of him, but 15% do fear him, 5% of them being unable to give any reason for their fear, and the others giving scattering answers.

The answers to questions 3 and 4 are also along the stereotyped line. Heaven is placed above us by 69%; according to 22% people who go there pray and sing; and in order to go there 71% say that they must be good. On the other hand, 19% say that they do not know where Heaven is; 8% that they do not know what people must do to go there; and 42% that they do not know what people do there.

Contrariwise, in order to get to hell, 45% say that people must be bad; 10% that they must displease God; and 15%, that they must swear. Thirty-four per cent. believe that hell is like a fire, and this idea becomes more common with these children as the age increases. Nine per cent. define hell as a place where there is no peace; and 13%, the younger children chiefly, say that it is an ugly place. Eleven per cent. who must, one would think, believe in predestination to damnation, hold the gloomy view that one need only die in order to go to hell.

In answering the question as to why people pray, 22% gave as the reason, to go to Heaven; 10%, to be good; and 15%, because they love God or Christ. Sixty-nine per cent. say that people get what they pray for; 14%, that they sometimes get it. Only 4% think that prayer is not answered.

These answers are all much what we should expect from children brought up in homes where the more conservative teachings are in the predominance.

The answers to question 2 are, however, rather surprising just on this account. They are remarkable for the ignorance which they show of Christ and his relation to men, as taught by the Christian church. Christ is the central figure in Christianity, and his works and mission are what distinguish Christianity from other religions. Yet of these children, practically all of whom were brought up in "Christian Homes," 30% say that they do not know who Christ is; 41% do not know why he came to earth; and 38% do not know how he helps us now. This ignorance diminishes as the children get older, while definite answers increase.

Of the reasons given for loving Christ, 25% refer to his being good to us, 18% to his loving us, and 8% to his dying to save us, making in all 51% into which personal gratitude in one form or another enters.

In answering the question why Christ came to earth, 31% say that he came to save sinners; 10%, to die for us; and 9% to save us, making a total of 50% who seem to understand to some degree Christ's mission as taught by the church. The answers to how Christ helps us now, are more scattering,—14%, principally younger children, say that he makes things grow; and 7%, that he gives us food; 13% say that he helps us in prayer; 17%, that he helps us to be good; and 9%, that he prays for us, all of these answers increasing with the age of the children.

As the papers reflect faithfully the teaching of the children on such points as God's nature and relation to men, Heaven and Hell, and prayer, they doubtless reflect also the teaching or lack of teaching regarding Christ. That is, one would conclude that the Sunday Schools and churches which these children attend, and the religious teaching which they get at home, lay relatively little stress upon Christ's life and work. Is this a merely local thing, or is it characteristic of these denominations everywhere?

LITERATURE.

Reports on Children under Five Years of Age in Public Elementary Schools, by Women Inspectors. Great Britain Board of Education. Presented to both Houses of Parliament by command of His Majesty. Wyman and Sons, Ltd., 110 Fetter Lane, E. C. London, 1905. pp. 155.

This report of five women inspectors, appointed by the British Board of Education, is one of the most drastic criticisms of school management ever published. So extreme are some of the statements made by one of the five inspectors that her report is published with a disclaimer by the Board of Education as to the accuracy of certain portions of it. The presentation of this report was followed by the immediate retirement of the author from service.

Though there is a considerable variation in the reports, due to the fact that their work covered different sections of the country, there is also a remarkable uniformity on some points, and the five reports are unanimous in recommending a decided change in the management of English infant schools.

The defects of the present system reported are the tendency to treat children from three to five years old, exactly like those who have entered the regular standards (grades), to prescribe the same hours, length of recitation and mental pabulum, in smaller doses, as for the older children. This is not true of the best infant schools, and better conditions prevail in the country than in large cities. Under the worst conditions, little children of from three to five have forty minute recitations, are compelled to stand or sit still (movement being an infringement of discipline) during the greater part of the five or five and one-half hours in school, in crowded, ill ventilated, poorly lighted, and insufficiently heated rooms, many of which never receive the direct sunlight. The seats are frequently not adapted to the size of the child and the system of galleries in use for infant rooms, *i. e.*, raised platforms in ascending rows in which the seats are placed, frequently cause dangerous falls and provide no free floor space for exercise. Few of the schools have any sleeping accommodations, though naps are a recognized hygienic necessity for children of three and four years. The children fall asleep in their seats with heads bent forward on desks and the spine bent, and often twisted. In some classes two and three arithmetic lessons are given daily, usually under different names, as number work, notation, tables, etc. The method of instruction is incessant repetition, sometimes 20 times for a single word in reading or a statement in number. The teachers can scarcely be considered responsible for this as it is probably the only method possible under the circumstances, since the classes are judged by results, *i. e.*, the ability of the children to read, write and do sums when they enter the first standard, at six years. Medical inspection is insufficient, and as teachers' salaries are, to some extent, dependent upon the number of children registered in the average attendance, there is naturally a tendency to less vigilance in excluding children whose presence may endanger the health of others, or in passing on those who ought to be promoted, whenever there is danger of the average attendance sinking to the point which would place the class

in a lower grade and lessen the salary. The discipline is military rather than maternal, and "being good" means making no noise, standing or sitting still, often with folded arms or hands placed on top of head, both positions of strain for children under five years.

Under the best conditions, which occur chiefly in country schools, there is less crowding, hygienic conditions are fairly good, and the children have a special teacher, who does not also teach in the standards, as is frequently the case in cities; the infant classes have their own time table, and there is more freedom and less drill work. Sewing and needle threading as an occupation (a prolific source of eye defects later), are much reduced, and fewer children of three and four are in attendance. Some of the reports state that many of the teachers are so kind, patient and good with the children that it renders the task of criticising their work peculiarly hard. Many of them realize that things are wrong but are helpless to remedy them as their positions depend upon carrying out the requirements of the board and producing results satisfactory to the inspectors, who are men, women being regularly employed only in subordinate positions.

As to the results of the system, the five reports are fairly agreed. Those children who enter school at three and four years have less power of observation and less originality at the age of six or seven than those entering school at that age. When promoted to the first standard, they are easier to discipline and recite better than the children entering school for the first time, but this difference, by the end of the year has either vanished or the balance stands in favor of the children entering late. The children who enter early from poor homes improve in language, manners and morals, those from good homes deteriorate. Fewer children from good homes are entered, or if entered, are afterwards removed to private schools. The causes for early entrance are most frequently, the laziness and selfishness of the mothers, though in some cases, the cause is the necessity for the mother to go out to work. Children from poor homes usually improve in health, due probably to more regular life, and the fact that in some of the schools free lunches, and sometimes dinners are provided. On the other hand, children from good homes usually deteriorate in health.

Criticisms and suggestions offered by the various inspectors for the consideration of the Board of Education are as follows. Needlework and knitting should not be taught to children under six since such work is liable to result in injury to the eyes. Fine materials and small implements should be forbidden. Exhibition of infants' work should be abolished. The hours, 9-12 and 1.30-4 are too long unless sleeping accommodations are provided. The difficulty of keeping cots in hygienic condition is recognized, and twine hammocks are suggested as easiest to keep free from dirt and vermin.

Classes are everywhere too large. Heating, lighting and ventilation are often insufficient. Formal instruction is not recommended for children under five. "Toilet rooms are insufficient in number, dark and unsanitary in arrangement and totally unsuitable for teaching habits of decency and cleanliness." The discipline is unsuited to little children "and is invariably interpreted to mean 'sit up,' 'sit still,' 'fold arms back' (or front). To be eager and alert and want to answer out of turn is to be naughty." One inspector, not a woman, remarked to teacher that the discipline in her class would have been quite perfect but that one or two children moved (poor babies!). In country neighborhoods it would be better if children under five were refused admission to school. In cities, especially in very poor districts, no formal instruction should be given and better playgrounds

and open space in doors provided. In suitable weather at least one-half of school hours should be spent out of doors. Teachers' salaries should not be dependent upon the number of children in average attendance.

The substitution of National Nurseries in place of schools for formal instruction is suggested. These should offer opportunies for free and directed play and their object should be the self-development and care of the child. The employment of bright young girls who are fond of children and have motherly instincts instead of certificated teachers trained for the standards is recommended, who having promotion in view, naturally employ the methods in which they have been trained, but which though suitable for older children are positively injurious to babies. The chief aim of these baby minders should be ministry and service to the children rather than the teaching of them. Employment of nurses to look after the health of the children is also suggested. Painful as are the facts recorded in this report, it is, nevertheless, a record of work well done and a promise of better things toward which many steps have already been taken.

Archivos de Pedagogia y ciencias afines. Organo de la seccion Pedagogica. Ano 1, No. 1. Junio, 1906. pp. 153. Director, Victor Mercante.

The Universidad Nacional de la Plata has just forwarded to the University the first number of a new pedagogical journal, which, if the standard set by this first issue is maintained, will be an important addition to periodical literature in this department. The contents of the present number are as follows: Universidad Nacional de la Plata—its organization; personal directors and teaching force; plan of study and programme of the pedagogical section, which last compares favorably with those of our best universities; an anthropological study by V. Mercante entitled Craniometric investigations in the national schools of la Plata; a study of the intensity of perceptions in children by Rodolfo Senet; an article on the morphology of the nerve cell by Ramon y Cajal; the psychology of stimulus by Jose Ingegnieros; an article on University promotion and examinations; book reviews and miscellaneous notes on topics of educational interest.

Physical Education, by DUDLEY A. SARGENT, Director of the Hemenway Gymnasium, Harvard University. Ginn and Co., Boston, 1906. pp. 311.

This volume is composed of papers and essays which the author has written from time to time during the past twenty-five years. Some of these have been previously published as magazine articles or were addresses delivered before various educational and medical associations, while others are here printed for the first time. Though each chapter forms a complete whole in itself they are so connected as to give unity to the book. Subjects treated are Physical Training from the historical view-point, The Physical State of the American People, Physical Exercise and Longevity, The Individual System of Physical Training, The Regulation and Management of College Athletics, Athletics in the Secondary Schools, Military Drill in the Public Schools, Physical culture in Elementary Schools, Physical Training in the School and College Curriculum, and Ideals in Physical Education. Some interesting figures are given, showing the relative status of athletics and general physical training in some of our largest universities. Yale and Harvard, together, expend annually one hundred thousand dollars, and one hundred persons expend a large amount of time and energy in training about two hundred young men, who were perhaps in least need of such training, to feats of skill, strength

and endurance. At Harvard the expenses, including salaries, of the gymnasium, which is used by about two thousand students, is less than twelve thousand dollars annually, and three men are employed to look after the physical instruction of students. That the money thus expended comes from different sources, does not affect the facts as to what is being done for the physical training of our college students, and the number benefitted by the two agencies. Representing as it does, the results of years of experiment and study by one of our best authorities in physical education, Dr. Sargent's book will be read with interest by every one interested in the broader aspects of education.

Folk Tales from Tibet; with illustrations by a Tibetan artist, and some verses from Tibetan love songs. Collected and translated by Capt. W. F. O'Connor, C. I. E., Secretary and interpreter of the Mission to Lhasa, 1904. Hurst and Blackett, Ltd., London, 1906. pp. 176.

This is a unique collection, made during Capt. O'Connor's two years' stay in Tibet. The stories were obtained from village headmen, monks, servants, local government officials, peasants and many others. They were written down just as heard and then translated from the Tibetan idiom to ours. The present volume does not include the entire collection made by Capt. O'Connor who encountered many difficulties in his work. Many of the best known tales he found to have been imported bodily from India or China and possessing little local coloring. These as well as some of scientific interest but unsuitable in a book designed for general circulation, and some which required further elucidation and revision have been excluded. Twenty-two tales are given, of which fourteen are about animals, the hare being a conspicuous figure in several.

Tales of Passed Times, told by MASTER CHARLES PERRAULT, with twelve illustrations by Charles Robinson. J. M. Dent and Co., London, 1900. pp. 192.

It is to Perrault that we are indebted for many of our good old-fashioned fairy tales, and the old favorites of childhood Cinderella, Red Riding Hood, Blue Beard, etc., are here presented in a dainty little octavo volume. To Perrault's collection have been added Beauty and the Beast, and two tales by Mme. la Comtesse d'Aulnoy.

Notes on Education for Mothers and Teachers, by CAROLINE SOUTHWOOD HILL. Seely & Co., Ltd., London, 1906. pp. 122.

These essays are the results of the observations and thought of a mother who had much experience with children. They are not all of recent date, and the author, who was one of the first to apply the Pestalozzian principles of education in England, has simply recorded her own experiences in the training and management of children. Although the book sets forth no new principles, like all records founded in actual experience, it has a message for those interested in the problems of child life and education.

Elementary Pedagogy, by LEVI SEELEY, Ph. D. Hinds, Noble and Eldridge, New York, 1906. pp. 337.

This, as the title states, is an elementary text-book designed to meet the needs of students in normal schools. Each chapter is prefaced by a few references for collateral reading in the topics discussed and these seem to have been selected with a view to limiting them to the literature usually accessible to students in normal schools and young teachers. For this reason, probably, the references are few in

number, and the same books are used as references on different topics. The book is clearly and simply written, and there is a summary at the end of each chapter to aid the pupil in memorizing the principles therein discussed. As examining boards and school superintendents generally require candidates for certificates to pass an examination in pedagogy, the present volume seems well adapted to aid them in successfully meeting the requirement.

The Renewal of Life: How and When to Tell the Story to the Young, by MARGARET WARNER MORLEY. A. C. McClurg & Co., Chicago, 1906. pp. 200.

This little book on a vital subject, in which the importance of right instruction is coming to be recognized as fundamental in moral training, will be welcomed by all those familiar with Miss Morley's earlier publications. Like all of the author's work, it contains much that is suggestive and helpful, but it is on the whole somewhat disappointing because of its lack of definiteness. It deals with nature study as a general means of instruction rather than with the specific problems and difficulties which confront parents and teachers, many of whom will be likely to think that the promise of the title has been but vaguely fulfilled.

THEODATE L. SMITH.

Savage Childhood, a Study of Kaffir Children. By DUDLEY KIDD. Adam & Charles Black, London, 1906. pp. 314.

The author has spent many years in Africa and attempts here to supply what does not exist, namely, a work on the childhood of the native races of South Africa. The Kaffir children, very many of whom are photographed here, are attractive and very lively, and, it would seem, have quite as many games and recreations as are found among children of so called civilized races. The author follows the course of life, describing first birth and infancy, then the dawn of self-consciousness, the inter-dentition period, the development of the faculties, play, work and its side issues, stories, even parties, etc. Many stories are given. As a whole, the work marks a very valuable addition to our knowledge of childhood.

Spinning Tops, by JOHN PERRY. (The Romance of Science Series.) Society for Promoting Christian Knowledge. London, 1901. pp. 136.

It is high time a simple elementary book was written on the top, which is really an open sesame to many of the fundamental questions of physics, and here we have it in brief compass with fifty-eight illustrations, and all told in plain language with little mathematics.

Studies in the Psychology of Sex. by HAVELOCK ELLIS. F. A. Davis Co., Philadelphia, 1906. pp. 285.

The author here continues these important studies in a fifth volume in its series, dealing with various fetichisms, scatologic symbolisms, exhibitionists, demusense and the psychic state of pregnancy. The volume is very rich in details and still further brings the scope of and increases our sense of the importance for life of a knowledge of this subject, despite the repellant features of many of its morbid phases.

Wir jungen Männer, das sexuelle Problem des gebildeten jungen Mannes vor der Ehe, Reinheit, Kraft und Frauenliebe. von HANS WEGENER. Karl Robert Langewiesche, Leipzig, 1906. pp. 216.

The writer here speaks rather plainly upon the relation of young men to the problem of sex. He discusses the present conceptions of

honor among young men, then draws the subject from the standpoint of health and, finally, of succeeding generations and of the nation. He finds most current evils due to the disproportion between play and work. This, he believes, is working very subtle evils in the young of both sexes, and believes that radical changes, not only of theory but of life, are necessary in order to combat the growing dangers that arise in this field.

La crise de l'enseignement secondaire, l'education et le droit social, par M. A. LESORJU. A. Rey & Cie., Lyon, 1906. pp. 419.

The crisis here described is that of the laicization of school work in France, where this crisis is much more acute than in England. The author first dwells on the Chaumie Law and the causes that led up to it. It had been found that philosophy had, to some extent, before emancipated the minds of youth from religious restraint and that classical studies could not be relied upon to make good this loss. Hence, it was necessary to develop special courses in sociology, and especially in good citizenship, with manifold illustrations from French literature and history, with the purpose of impressing upon the rising generation their responsibilities to the state and to society.

Manual of Physical Geography, by C. T. WRIGHT. Ginn & Co., Boston, 1906. pp. 178.

The author boldly claims that his subject gives the student a broader outlook in the sciences included in the curriculum, and that it ought to be the culmination of the nature study of the grammar school. Not only geography but history and sociology pay their tribute to it. The first number of his work is called the library manual and discusses climate, rivers, minerals, water, plants, etc., while the second is a field and laboratory manual telling what magnitudes lie in magnetism, rainfall, icebergs and coal, irrigation and many other topics. Some 150 pages at the end are reserved blank for students upon the work of the text.

An Advanced History of Great Britain, from the earliest times to the death of Queen Victoria, by T. F. TOUT. (Longsman's Historical Series for Schools.) Longmans, Green & Co., New York, 1906. pp. 755.

This work, in its size and its methods, suggests Gardiner's admirable school text-book of English history, but is perhaps a little fuller on public events and also of private life. This is designed as a third and final book, as it is the largest, covering English history. It certainly involves not only more, but harder work than the current text-books for use of children in the same grade in American schools.

Good Health, by FRANCES GULICK JEWETT. (The Gulick Hygiene Series.) Book 1. Ginn & Co., Boston, 1906. pp. 172.

This is a new and unique idea, and the further publications in this series will be awaited with interest. As personal hygiene is coming to be more and more regarded as the basis of morals, books like this will have an added value. The topics treated here are fresh air, microbes, dust, sleeping, eyesight, the hair, skin, teeth, the hygiene of reading, etc. The numerous illustrations add much to its value.

In Quest of Light, by GOLDWIN SMITH. The Macmillan Co., New York, 1906. pp. 177.

The writer here prints some thirty-seven short papers on very many subjects which he has written within the last few years, most of which appeared loosely in letters to the New York Sun. Some of these great themes are confessedly treated with great brevity and with corresponding inadequacy.

A Text-book in General Zoölogy, by HENRY R. LINVILLE and HENRY A. KELLEY. Ginn & Co., Boston, 1906. pp. 462.

This work treats the phyla in a descending order from below the forces and in an ascending one above them to man, which is preferred to a complete evolutionary order. The theory of the writer is that no recitation should be held until after laboratory work has supplemented that with the book. Psychological principles are reserved for a late chapter and œcolology has considerable attention. A good deal of effort has been given to obtain original illustrations, of which there are quite an unusual number.

It is no easy matter to attempt to write a text-book in Zoölogy now, but these authors have very happily followed a method too much out of vogue at present, namely, that of proceeding up the scale of animal existence. Hence, they give a chapter to such subjects as the locust, May flies, bugs, beetles, butterflies, moths, flies, ants, bees, wasps, spiders, the crayfish, the earth worm, star-fish, the amoeba, the bull-frog, lizards, pigeons, and other animals, describing somewhat of their anatomy but omitting their mode of life.

General History, by PHILIP VAN NESS MYERS. Ginn & Co., Boston, 1906. pp. 779.

This voluminous writer has here brought together his ancient and modern history into one volume, with new maps, references and a new text, coming down to 1894. He has certainly chance for selecting interesting facts and cuts. The maps, too, are models of clearness.

A Frontier Town and other Essays, by HENRY CABOT LODGE. Charles Scribner's Sons, New York, 1906. pp. 274.

Senator Lodge here prints a number of addresses which he has given within the last few years on important occasions. They are as follows: A Frontier Town, Good Citizenship, The Senate of the United States, History, Samuel Adams, Theodore Roosevelt, Senator Hoar, American History, Certain Principles of Town Government, Franklin, United States at Algeciras.

Romances of Fanland or Stories told to Violett, by MRS. MIGNONETTE VIOLETT WHELEN. Griffith & Rowland Press, Philadelphia, 1906. pp. 164.

This book is made up of little skits on the story of the Spanish fan, the feather fan, the lace, painted, little and Chinese fans. They are stories told to the author's daughter to while away the tedious hours of railway travel and beguile into the realm of make believe. They are dedicated to the daughter Violett, whose picture makes up the frontispiece.

A Plan for the Revival of Reading. With a plan of campaign. By W. E. STEAD. Stead's Publishing House, London, Sept., 1906. pp. 99.

This vigorous writer thinks it high time that there should be a revival of interest in reading and pleads for a library in every home and school, and plans a campaign, describes books that help workmen to rise and tells how we come to love books.

The Revival of Aristocracy, by OSCAR LEVY. Trans. by L. A. Magnus. London, 1906. pp. 119.

This work has made considerable stir in England on account of

its attempts to outdo Carlyle in pleading for a new aristocracy based on evolution which disposes of the vulgar herd, and his chapters are Napoleonic. He has certainly a vigorous style and even rises to great force and vigor of expression in his plea for all those who feel themselves truly great to let themselves go, and in his condemnation of our paltering charity that seeks to serve the weak.

Principles of Botany, by JOSEPH YOUNG BERGEN and BRADLEY M. DAVIS. Ginn & Co., Boston, 1906. pp. 555.

Bergen's widely used Foundations of Botany constitutes the basis of this book. This, the present work, supplies a consecutive series of studies of representative spore plants, so treated as to outline the evolutionary history of the plant world. Technology is reduced and the economic side kept in view. There are three parts, the first dealing with structure and physiology of seed plants, by Bergen; the second, dealing with morphology, evolution and classification of plants, and showing relations of descent; and the third, œcology. The whole constitutes an elaborate and valuable work.

Applied Sociology, by LESTER F. WARD. Treatise on the Conscious Improvement of Society by Society. Ginn & Co., Boston, 1906. pp. 384.

The writer has discussed the relations of the power and the efficacy of effort and purpose of sociology, *Weltschmers*, justice, and social welfare, freedom and any class worthy for truth and error, social appropriations and egalitarianism, and a second part has labeled movement and treats such subjects as civilization, resources of society, and the third part is on improvement. This is certainly a most modern treatise of the author and seems to show more consideration of the opinions of others than his works have previously, although he still observes the old propensity to use ponderous terms.

Among Country Schools, by O. J. KERN. Ginn & Co., Boston, 1906. pp. 366.

This interesting booklet describes the country life of a country child, school gardening, indoor art, and school libraries, training of teachers, and manual training. There are 154 illustrations. The work is thoroughly timely and sensible.

Congress of Arts and Sciences. Universal Extension, St. Louis, 1904. *Medicine and Technology.* Vol. V and VI. H. *J.* ROGERS. Houghton, Mifflin & Co., Boston. pp. 738.

These volumes fully sustain the high character of their predecessors. It is, however, a matter of regret that some of the most important papers read at the congress are missing. This is especially true of the foreign contributors to the congress. The reader is always impressed by the arbitrary division of subject which makes it rather difficult to find many of the papers. Such a congress was hardly a place for the universal classifier to be let loose upon the world.

Educational Systems, by GRAHAM BALFOUR. Clarendon Press, Oxford, 1903. pp. 307.

Teachers will welcome this new and revised edition of the author's social work which is the only open sesame to the mysteries of educational organism in Great Britain. In preparing it, the author is impressed by the difficulty of treating England, Ireland, Scotland in three water-tight compartments and also in treating primary, secondary and higher education as separate, as the plan requires him to do. The comprehensiveness of the work is admirable.

The Culture of the Soul among Western Natives, by P. RÁMANÁTHAN. G. P. Putnam's Sons, New York & London, 1906. p 262.

This Oriental pundit is the Solicitor General of Ceylon, who was invited by the members of the Monsalvat school of comparative religion to come to that country and by Myron H. Phelps to come here and lecture. He travelled many months lecturing upon faith, Scripture, the key of knowledge, the law and the prophets, and on Jesus. While his talks were popular they were of unusual interest, and will be welcomed by all students of religious psychology.

The Moral Damage of War, by WALTER WALSH. Ginn & Co., Boston, 1906. pp. 462.

This work is dedicated to the 13th Peace Congress held in Boston 1904 and to the American people. The chapters describe the damage of war to the nation, child, soldier, population, preacher, missionary, trader, citizen. The interesting part of the book consists of the notes and references to literature. In general, we may say that this is a most comprehensive statement of the case of which we have no knowledge.

London County Council Punishment Book. To our office comes a very interesting punishment book of the London County Council. On the first page are regulations as to corporal punishment, namely that it must be reduced to a minimum and tried after all other methods have failed. When the cane authorized by the Council must be used and then the punishment blanks of the book must be used and filled out. The punishment book is to be preserved five years after being filled. Punishments must not be cruel. Every mode of punishment by blows of the hands, striking, shaking, etc., is forbidden. The entries to be filled are date, name of the child, and mode of punishment. Signature of the teacher who inflicted the punishment, and initials of the head teacher. We have also received a cane used for this purpose. It is between 28 and 29 inches long, and nearly one-half inch in diameter. Girls must be punished by women, and the blow must be laid on the hand transversely just outside the ball of the thumb. The writer talked with a number of principals and lady teachers, and every one was most hearty in commending it as a last resort and expressed little sympathy with the sentimental American teachers who made this impossible. It is almost always done with the hearty cooperation of the parents, and the writer has never known this to be lacking.

Publications of Clark University. List of books and pictures in the Clark Memorial Collection. Worcester, Mass., July, 1906. Vol. II, No. I. pp. 74.

The Point of View in History, by WILLIAM E. FOSTER. Reprinted from the Proceedings of the American Antiquarian Society. Worcester, 1906. pp. 74.

A Trip to Easter Island. (A Speck on the Ocean). By VICTOR STRAUSS FRANK. (Part I. Reprinted from Journal of the Franklin Institute, September, 1906.) pp. 179-199.

Heroes of European History, by LOUISE CREIGHTON. Longmans, Green & Co., New York, 1906. pp. 196.

An Anglo-American Alliance, by GREGORY CASPARIAN. Mayflower Presses, New York, 1906. pp. 144.

The Child First. A Report of the Juvenile Court of Salt Lake City, Utah. Published by The Juvenile Court Commission. pp. 78.

Laboratory Course in Physics, by R. A. MILLIKIN and H. G. GALE. Ginn & Co., Boston, 1906. pp. 134.

Childhood, by ALICE MCCLELLAN BIRNEY (MRS. THEODORE W. BIRNEY), with an introduction by G. Stanley Hall. F. A. Stokes Co., New York, 1905. pp. 7 and 254.

National Education Association. Report of the Committee on Salaries and Tenure and Pensions of Public School Teachers in the United States, July, 1905. Published by the Association. pp. 466.

Antiquities of the Jemez Plateau, New Mexico, by EDGAR L. HEWETT. Smithsonian Institution. Bureau of American Ethnology, Bull. 32. Wash., 1906. pp. 53+.

The Value of Humanistic, particularly Classical Studies, as a preparation for the study of Medicine and of Engineering from the point of view of the Professions. Proceedings of the Classical Convention held at Ann Arbor, Mich., March 29, 1906. Victor C. Vaughan, ed. pp. 289-414.

Asser's Life of King Alfred, by ALBERT S. COOK. Ginn & Co., Boston, 1906. pp. 83.

Selections from the Greek Lyric Poets, by HENRY M. TYLER. Ginn & Co., Boston, 1906. pp. 191.

The Reform of the Arts Curriculum of the Scottish Universities, by ALEXANDER DARROCH, M. A. Edinburgh, 1905. pp. 31.

The Physical Basis of Education. Eight lectures, by JOHN M. TYLER, of Amherst College. 20th Century University Club Educ. Comm. 9th Session of University Lectures, 1905-'06.

First Year German, by WILLIAM C. COLLAR. Ginn & Co., Boston. 1905. pp. 336.

Benjamin Franklin; his Life, by Himself. Abridged edition, by D. H. Montgomery. Ginn & Co., Boston, 1906. pp. 311.

Selections from Browning, by ROBERT M. LOVETT. Ginn & Co-, Boston, 1906. pp. 208.

Cranford, by E. S. GASKELL. Abridged edition by Wm. E. Simonds. Ginn & Co., Boston, 1906. pp. 209.

Sohrab and Rustum, by MATTHEW ARNOLD. Abridged edition by Trent & Brewster. Ginn & Co., Boston, 1906. pp. 107.

Le Voyage de Monsieur Perichon, par EUGENE LABICHE et E. MARTIN. Ed. Abridged edition by I. H. B. Speers. Ginn & Co., Boston, 1905. pp. 143.

One Hundred Fables, LA FONTAINE. Ed. by O. B. Super. Ginn & Co., Boston, 1906. pp. 187.

Practical Business Arithmetic, by JOHN H. MOORE and GEORGE W. MINER. Ginn & Co., Boston, 1906. pp. 443.

A Tale of Two Cities, by CHARLES DICKENS. Edited with biographical and literary notes by James W. Linn. Ginn & Co., Boston, 1906. pp. 455.

Philippine Folk-Lore Stories, by JOHN M. MILLER. Ginn & Co., Boston, 1904. pp. 128.

Three Layers of Personality and Three Maxims of Education, by H. Austin Aikins, Ph. D. Reprint from the Western Reserve Univ. Bull., Vol. 8, No. 5, pp. 30.

Am deutschen Herde. Ein Buch über deutsche Sitte und Sprache, von Oskar & Valerie Thiergen. English notes by S. W. Cutting. Ginn & Co., Boston, 1905. pp. 261.

Die Vierzehn Nothelfer, von Wilhelm H. Riehl. Abridged edition by J. F. L. Rashen. Ginn & Co., Boston, 1906. pp. 79.

Sonderabdruck aus Friedrich Ueberwegs Grundriss der Geschichte der Philosophie und Nierter Teil: Das neunzelhute Jahrundert. Philosophie in Nordamerika. 106 Auflage. E. S. Mittler & Sohn, Berlin, 1906. pp. 16.

SUBJECT INDEX.

Africa, Childhood of Native Races 518
— Native Language and Education 133
— West 268
Agriculture in our School System, 273
Alaska, 137
American History in Literature, 266
— Indians (Mohonk Conference), 401
— Men of Science, 260
Anatomy, Physiology and Hygiene, 407
Anthropology, 407
Aristocracy, Revival of 520
Arts Book, 264
— Congress of 267, 406, 521
Astronomy, 263
— Laboratory, 266
Athens, Olympic Games at 405
Austria Hungary, Child Study in 272

Batavia System, 403
Bibliographies,
Child Study, 374
Economical Learning, 183
Genius and Stupidity, 373
Hygiene and Psychology of Spelling, 499
— of the Teeth, 305
Ideals of German Children, 220
Moral Training, 458
Personal Hygiene, 59
Psychology of Clothes, 83
School Hygiene, 243
Blind, 142
Books for Children, 402
Botany, Principles of 521
Boxing, 125
Boy Life in a Mass. Country Town, 192
Boyville, 263
Brownie Primer, 267

Carnegie Institution, Year Book 261
Chemistry and Physics, 266
Children in Elementary Schools (Great Britain), 514
— Ideals of 208
— Italian 132
— Kaffir 518
— Language of 132
— Psychology of 132
— Training of 517
Children's Books, 402
— Court (Salt Lake City), 263
— Definitions, 272
— Ideas of Honor, 509
— Religious Ideas, 511
Child Study, Bibliography of 374
— Congress for (Berlin) 269
— in Europe, 271
— in Great Britain, 245
— Journals, 255
Citizens, Junior 404
Clothes, Remarks on the Psychology of 61, 137
Cloud Studies, 268
Cognition, Elementary 406
College Entrance Requirements, 138
— Reflections, 406
— Woman's Code of Honor, 104

Comparative Psychology for Teachers, 250
Congress of Arts and Science, 267, 406, 521.
— for Child Study (Berlin), 269
Correspondence School System, 136
Country Life, 192
— Schools, 521

Definitions of Buttress, 272
Dependent Peoples, 401

Education, A Few Thoughts on 135
— Moral 409
— for Mothers and Teachers 517
— Physical 516
— Point of View of 137
— Reason in 256
— Society for Scientific Study of 412
Educational System, Pestalozzi and 267
— Systems, 521
— Work, 403
Elective System of Leland Stanford, Jr. University, 94
Elementary Pedagogy, 517
— Schools (Great Britain), 514
English Literature, 142, 143
— Suggestions on Teaching 461
— Syntax, Studies in 267
— Teaching of 142
Environment, Influence of 265
Europe, Child Study in 271
European History, Readings in 268
Evolution, Racial and Habitual 141

Fairy Tales, 517
Fan, Stories of 520
Flowers, 502
Folk Tales from Tibet, 517
France, Secondary Education in 519
Frontier Town and other Essays, 520

Games, Olympic 405
Genius and Stupidity, 307
Geography, Physical 519
German Children, Ideals of 208
Government, Text-Book on 404
Grammar and Rhetoric for Secondary Schools, 138
Great Britain, Child Study in 245
Great Britain, Education in 521
— History of 519
— Reports on Children under Five 514

Harriman Expedition to Alaska, 137
Hawaii, Transformation of 407
Hazing at the U. S. Naval Academy, 262
Health, 519
Heroes of Defeat, 139
Historical Essays, 520
History, European 268
— General 520
— of Great Britain, 519
— in Literature, American 266
Honor, Children's Ideas of 509
— College Woman's Code of 104
Hunting in Sumatra, 402
Hygiene, 268
— Personal 1, 519
— and Psychology of Spelling, 474
— of the Teeth, 293

Ideals of a Group of German Children, 208
Imaginative Elements in the Written Work of School Children, 84
Indian Names of Places in Worcester Co., Mass., 142
— Schools, Report of 407
In Quest of Light, 519
Italy, Child Study in 271

Johns Hopkins University, 264
Journals, Pedagogical 255, 398 516
Juvenile Court, 263

Language and Education, Native 133
— English 267
— Psychology and Pathology of 135
Learning, Economical 145
Life, Renewal of 518
London Schools, Punishment in 522
Luminous Bodies Here and Hereafter, 405

Massachusetts, Boy Life in 192
Medical Inspection of Schools, 268
Middle Ages, Great Schoolmen of 139
Moral Training in the School, 409
Mothers, Education for 517
Movement, 265

Museum, Natural History (N. Y.) 144
— School Use of 270
National Education Association, 1905, 138
Native Language and Education, 133
Natural History Museum (N. Y.), 144
Nature Study (Flowers), 502
— in our School System 273
Newsboys, Work among 263
Normal Schools, Internal Organization of 221
— School Systems of U. S., 136
Number Study, Elementary 142
Olympic Games, 405
Organization of State Normal Schools, 221
Pedagogy, 140, 265
— Elementary 517
— Experimental 398
Perception, 406
Personality, 404
Pestalozzi and his Educational System, 267
Philippine Islands, 259
— Text Books for 259
Physical Education, 516
— Geography, 519
Physics and Chemistry, 266
Plant Breeding, 267
Poland, Child Study in 271
— (Flowers), 502
Polish Schools, 135
Poverty, 258
Psychology, Beginner's Course in 118
— of Clothes 61, 137
— and Educational Theory, 264
— Principles of Teaching 264
— of Reading, 407
— of Sex, 518
— of Spelling, 474
— for Teachers, Comparative 250
Public School Administration, 185
Pugilism, Experiment with 125
Punishment, 138
— in Great Britain, 522
Rational Living, 136
Reading, Psychology of 407
— Revival of 520
Reason in Education, 256
Religion, 265
Religious Education, 264
— Ideas, Children's 511
Religious Psychology, 522
— Work in Wales, 407
School Arts Books, 264
— Children, Written Work of 84
— Funds and their Apportionment, 137
— Gardens in our School System, 273
— Hygiene, Report on 230
— and its Life, 403
— Management, 403
Schoolmen of the Middle Ages, 139
Schools, Country 521
Science, American Men of 260
— Book, 266
— Congress of 267, 406, 521
— Elementary 518
Scott, Sir Walter (for High Schools), 143
Secondary Education (France) 519
— Schools, Grammar and Rhetoric for 138
Septuagint, Selections from 141
Sex Instruction, 518
— Psychology of 518
— Selection of Major Subjects under Elective System at Stanford University, 94
Sexual Problem, 518
Shakespeare (Swan Ed.), 142
Smithsonian Institution, Report of 138, 266
Sociology, Applied 405, 521
Soul, Culture of 522
Speech, Psychology of 137
Spelling, Hygiene and Psychology of 474
Stanford University, Sex Selection of Subjects at 94
State Normal School Systems, 136
— and Teacher, 141
Stupidity and Genius, 307
Sumatra, Hunting in 402
Syntax, English 267
Teacher and State, 141
Teachers, Comparative Psychology for 250
— Education for 517
— Stories of 268
Teaching English, Suggestions on 461
— Based on Psychology 264
Teeth, Hygiene of 293

Text-books (Philippine), 259
Thinking, Right and Wrong, 141
Tops, Spinning 518

United States, Impressions of 400
— Naval Academy, Hazing at 262
— State Normal School Systems of 136
University, Launching of a 264

Wales, Religious Work in 407
War Inconsistent with the Religion of Jesus Christ, 140
— Moral Damage of 522
Woman's Code of Honor, 104
Worcester (Mass.) Committee on School Hygiene, 230
— County (Mass.), Indian Names of Places in 142

Zoölogy, General 520
— Vertebrate 266

INDEX OF AUTHORS.

Aikins, H. Austin 524
Allen, Philip Schuyler 269
Armstrong, William Jackson 139
Arnold, Matthew 523
Atkinson, Fred W. 259
Ayers, Samuel 141

Bailey, Henry Turner 264
Bailey, L. H. 267
Balfour, Graham 521
Banerjee, Gooroo Dass 135
Bardeen, C. W. 268
Barnard, Henry 267
Barth, Paul 265
Bates, Herbert 142
Baumann, Friedrich 137
Beare, John I. 406
Beccaria, Cesare 138
Benson, Arthur Christopher 406
Bergen, Joseph Young 521
Birney, Alice McClellan 523
Bois, Henri 407
Boltzmann, Ludwig 400
Boulenger, M. 268
Brain, Belle M. 407
Brown, George P. 142
Buffet, W. 265
Bumpus, H. C. 144
Bunyan, John 407
Burnham, William H. 230, 293, 474

Casparian, Gregory 522
Cattell, J. McKeen 260
Chamberlain, Alexander F. 143, 404
Clayden, Arthur W. 268
Collar, William C. 408
Colvin, S. S. 84
Conybeare, Frederick Cornwallis, 141
Cook, Abert S. 523
Coppersmith, Mary Ella 461
Cox, Palmer 267
Crane, Aaron Martin 141
Creighton, Louise 144, 522
Creighton, Mandell 144
Cubberley, Ellwood P. 137
Cutler, U. W. 185
Cutting, S. W. 524

Darroch, Alexander 523
Davidson, John 264
Davis, Bradley M. 521
Dearborn, Walter Fenno 407
Demeny, Georges 265
Dickens, Charles 523
Dodge, David Lowe 140
Duerr, Alvan Emile 408

Eastman, Clarence Willis 408
Ellis, Havelock 518
Ensch, N. 268
Erskine, John 142
Esselborn, Karl 138

Farrand, Wilson 138
Flaccus, Louis W. 61
Foster, William E. 522
Frank, Victor Strauss 522
Frenssen, Gustav 408
Frobenius, Leo 402

Gale, H. G. 523
Gaskell, E. S. 523
Gaston, Charles Robert 408
Gilbert, Charles B. 403
Gilman, Daniel Coit 264
Goddard, Henry H. 208
Grudzinska, Anna 502
Gulick, John T. 141
Gunckel, John E. 263
Gurlitt, Ludwig 404

Halévy, —— 269
Hall, G. Stanley 192, 523
Hallock, Charles 405
Harwood, W. S. 143
Hart, Albert Bushnell 404
Heller, Otto 408
Henneman, John H. 142
d'Hervilly, Ernest 269

Hewett, Edgar L. 523
Higgins, Lothrop D. 266
Hill, Caroline Southwood 517
Hill, David S. 125
Hill, Mabel 266, 404
von Hillern, Wilhelmine 408
Holmes, Manfred J. 142
Holmes, W. H., Jr. 403
Holtzapffel, Charles 143
Holtzapffel, John Jacob 143
House, Roy Temple 269
Hufford, Lois G. 269
Hummel, Isabella 143
Hunter, Robert 258

Jaques, Louis Curtis 269
Jewell, James Ralph 273
Jewett, Frances Gulick 519
Johnston, James Chapman 269
Judd, Mary C. 267
Junod, H. A. 133

"Kappa," 256
Kelley, Henry A. 520
Kern, O. J. 521
Kidd, Dudley 518
King, Henry Churchill 136
Kinnicutt, Lincoln N. 142
Knight, Marietta 138
Kobold, Hermann 263
Kuma, Toshi-Yasu 250

Lamb, Charles 269
Lane, Martha A. L. 266
Lang, Andrew 143
Lanner, Alois 142
Labiche, Eugène 269, 523
Lay, W. A. 255, 398
Lazare, Jules 269
Leighton, Robert L. 143
Leroy, Eugene-Bernard 135
Lesorju, M. A. 519
Levy, Oscar 520
Liebman, Alb. 408
Linn, James W. 523
Linville, Henry R. 520
Lishman, R. 143
Litchfield, Mary E. 407
Lodge, Henry Cabot 520
Lombroso, Paola 132
Lovett, Robert M. 523
Lowden, Thomas Scott 1

von Mach, Edmund 269
Magnus, L. A. 520
Mankowski, Boleslaw 135
Manley, Edward 269
Marsh, Harriet A. 137
Martin, E. 523
Mead, Edwin D. 140
Meilhac, —— 269
Mell, Alexander 142
Mercante, Victor 516
Meumann, E. 255, 398
Meyer, I. F. 84
Meyerhardt, M. W. 145
Miller, E. I. 94
Miller, John M. 523
Millikin, R. A. 523
Miner, George W. 523
Montgomery, D. H. 523
Moore, Hamilton Byron 143
Moore, John H. 523
Morley, Margaret Warner 518
Moses, Montrose J. 267
Müller, Max 269
Münsterberg, Hugo 267
Murray, Daniel A. 144
Myers, George Edmund 409
Myers, Philip Van Ness 520

Natorp, Paul 140
Newsom, Levona Payne, 259
Newsom, Sidney C. 259
Niebergall, Friedrich 265
Noll, F. C. 407

O'Connor, W. F. 517
Odell, George C. D. 142
Otto, Eduard 402

Palgrave, Francis Turner 142
Payne, Bruce Ryburn 143
Perrault, Charles 517
Perry, John 518
Pratt, Henry S. 266

Querton, L. 265

Rámanáthan, P. 408, 522
Rashen, J. F. L. 524
Reichenbach, H. 407
Rich, Herbert M. 143
Riehl, Wilhelm H. 524
Rigdon, Jonathan 408
Roark, Ruric Nevel 221
Robinson, Charles 517
Robinson, James Harvey 268
Rogers, Howard J. 267, 406, 521
von Rottenburg, Franz J. 264
Ruskin, John 269

Sabine, Wallace C. 269
Sanford, Edmund C. 118
Sargent, Dudley A. 516
Schanz, Moritz 268
Schiele, Friedrich Michael 265
Scott, Walter 143
Szyc, Angelica 502
Seeley, Levi 517

Shakespeare, William 142
Simonds, William E. 523
Smith, C. Alphonso 267
Smith, Goldwin 519
Smith, Theodate L. 132, 270, 271
Speers, I. H. B. 523
Spenser, Edmund 142, 407
Stead, W. E. 520
Stevens, Kate 245
Stock, St. George 141
Sullivan, James E. 405
Super, O. B. 523

Tanner, Amy E. 104, 509
Terman, Lewis M. 307
Thackeray, William Makepiece 143
Thiergen, Oskar 524
Thiergen, Valerie 524
Thorndike, Edward L. 264
Thornton, J. 143
Tickner, Fred W. 143
Tomlins, W. L. 408
Tout, T. F. 519
Townsend, W. J. 139
Turk, Milton Haight 269
Tyler, Henry M. 523
Tyler, John M. 523

Ueberweg, Friedrich 524

Vaughan, Victor C. 523

Wallace, Alfred Russel 408
Walsh, Walter 522
Ward, Lester F. 405, 521
Wauchope, George Armstrong 269
Wegener, Hans 518
Wentworth, C. A. 269
Whelen, Mignonette Violett 520
Williamson, Robert 142
Willson, Robert W. 266
Wilson, Louis N. 374
Wright, C. T. 519
Wright, T. George 142

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EDITED BY

G. STANLEY HALL, PH. D., LL. D.

President of Clark University, and Professor of Psychology and Education.

WITH THE ASSISTANCE OF

WILLIAM H. BURNHAM, PH. D.

Assistant Professor of Pedagogy, Clark University.

AND WITH THE CO-OPERATION OF

F. W. ATKINSON, President, Polytechnic Institute of Brooklyn; T. M. BALLIET, Dean of the School of Pedagogy, New York University; Professor EARL BARNES, London, Eng.; Professor W. S. MONROE, State Normal School, Westfield, Mass.; E. H. RUSSELL, Principal State Normal School, Worcester, Mass.

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Page.

A STUDY IN PERSONAL HYGIENE,
By THOMAS SCOTT LOWDEN, ... 1

REMARKS ON THE PSYCHOLOGY OF CLOTHES,
By LOUIS W. FLACCUS, ... 61

IMAGINATIVE ELEMENTS IN THE WRITTEN WORK OF SCHOOL CHILDREN,
By S. S. COLVIN AND I. F. MEYER, ... 84

SEX SELECTION OF MAJOR SUBJECTS UNDER THE ELECTIVE SYSTEM OF LELAND STANFORD, JR. UNIVERSITY,
By E. P. MILLER, ... 94

THE COLLEGE WOMAN'S CODE OF HONOR,
By AMY E. TANNER, ... 104

A SKETCH OF A BEGINNER'S COURSE IN PSYCHOLOGY, By E. C. SANFORD, ... 118

AN EXPERIMENT WITH PUGILISM,
By DAVID S. HILL, ... 125

LITERATURE, ... 132

NOTE, ... 144

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